The Christian Socialist

The Golden Rule Against the Rule of Gold

Vol. XII. No. 45 CHICAGO, ILLINOIS, THURSDAY, NOVEMBER [illegible] One Dollar Per Year

REFORM

By James Russell Lowell

Once to ev'ry man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight—
Parts the sheep and goats forever
As the light does from the night.

Then to side with Truth is noble
When we share her wretched crust,
Ere her cause brings fame or profit
And 'tis prosperous to be just;
Then it is the brave man chooses
While the coward stands aside
Till the multitude makes virtue
Of the faith they had denied.

Though the cause of Evil prosper,
Yet the Truth alone is strong;
Though her portion be the scaffold,
And upon the throne be Wrong—
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the Shadow,
Keeping watch above His own.

Socialism and Christianity

Supplementary, Not Contradictory

By the Rt. Rev. F. S. Spalding, Bishop of Utah

The man who calls himself a Christian Socialist is in certain danger of being misunderstood by two opposite kinds of thinkers. The Marxian or Scientific Socialist will condemn him as a mere sentimentalist; the philanthropic Christian will attack him as a materialist and a creator of strife among brethren. To the Scientific Socialist, the adjective "Christian" means mere idealism. It suggests the proposal to save society by enlightened reason, which Marx and Engels mercilessly exposed as futile. On the other hand, the earnest Christian feels that he must protest against the noun "Socialist." Has not Dr. Schaffle, whose "Quintessence of Socialism" is acknowledged to be a true and fair statement, declared that "Socialism of the present day is out and out irreligious; that the Church, and indeed all religion, is fanatically hated by many Socialists?" In view of this double confusion, many of us who are, we hope, honest Christians and also intelligent Socialists deprecate the phrase "Christian Socialist." Since, however, the name still persists, and the circulation of the Christian Socialist steadily increases, its survival may be a proof of its fitness, and present use later may serve to explain it.

Now whether it is wise or unwise to couple the two words into a phase, we wish to insist with all our power that the two words are not contradictory, but supplementary, and that, therefore, Socialists who declare that Christians must be mere sentimentalists and Christians who assert that Socialists are of necessity ungodly are both mistaken. If this contention is to be established as true, it will be necessary to examine carefully both charges.

The Socialistic criticism of the idealist is clearly stated by Frederick Engels. With bitter irony he describes the idealistic thinkers of the eighteenth and early nineteenth centuries. "Now for the first time appeared the light of day, the kingdom of reason, henceforth superstition, injustice, privilege, oppression were to be superseded by eternal truth, eternal right, equality based on nature and the inalienable rights of man. We know today that this kingdom of reason was nothing more than the idealized kingdom of the bourgeoisie; that this eternal Right finds its realization in bourgeois justice, that this equality reduced itself to bourgeois equality before the law; that bourgeois property was proclaimed as one of the essential rights of man." (Socialism, Utopian and Scientific, pp. 3 and 4, Kerr, Ed. 7.)

This failure of the idealism of the eighteenth century thinkers is strikingly illustrated by the American Declaration of Independence. In that document the "eternal truth, eternal right, equality based on nature and the inalienable rights of man" are most eloquently set forth; and, as one of our great lawyers affirms, "they are a string of glittering generalities." Engels' contention that these high sounding words have been reduced to the expression of mere bourgeois rights is also illustrated by a more recent and less famous American civil document. In his letter of acceptance as Democratic nominee for the Presidency in 1904, the Honorable Alton B. Parker [illegible] alienable rights. That among these are [illegible] liberty and the pursuit of happiness." [illegible] time, however, the Democratic leader [illegible] the last phrase thus: "Life, liberty and [illegible] secure possession of property."

I.

(a) Marx knew nothing of modern psychology and therefore he failed to consider [illegible] complex nature of the individual. It is [illegible] that John Spargo in his "Karl Marx" [illegible] that his hero was too keen a politician to [illegible] only on the "slum proletariat" who had [illegible] the "mental and moral qualities requisite [illegible] successful long-continued struggle" (pp. [illegible] and 122), and yet every reader of Marx [illegible] Engels and Liebknecht and Kautsky must be impressed with their neglect to reckon [illegible] the emotional forces which our psychologists have shown us influence, not only the "bourgeois ideologists" who have raised themselves to the level of comprehending theoretically [illegible] historic movement as a whole, "and which Marx admits into the movement, but also, to some extent, every single child of man." [illegible] is not as advocates of [illegible] ethics and religion that Socialists and [illegible] and Carpenter and Scatchard, and others have studied human nature, but as keen and [illegible] observers they have discovered that normal man is a "religious animal," that to satisfy his feeling of moral unrest he must "make some connection with the higher powers" and that in the strength which comes from that connection with the higher powers, men can and do live and die for noble and righteous causes. The Christian man who reads the pages of Spargo's life of Marx feels that he has the advantage of the hero of that biography, because he knows the Name of the Truth which illuminated Marx's mind, of the Power which gave him his moral courage and of the Love which made him faithful unto death. "New facts," wrote Engels, "made imperative a new examination of all past history" and the honest Socialist dare not overlook the "fact" that a sense of responsibility to the Power not himself which makes for Righteousness exists in germ at least in every mortal, that in the past it has inspired men to action, and that in the future, as they open their lives to its power, it will give them wisdom and conviction and self-sacrificing energy to hasten the evolution of society which will culminate in the great Co-operative Commonwealth.

(b) "After the Proletarian Revolution [illegible] cialized production upon a predetermined [illegible] seems possible and the development of [illegible] tion makes the existence of different [illegible] of society thenceforth an anachronism." [illegible] gels, Socialism, Utopian and Scientific, [illegible] It is the Social Revolution and the triumph of the Proletariat, which is to end the class struggle by abolishing classes. This is confidently asserted by all Socialists. But even while they are asserting it, we hear hints of new classes. What is to become of the "slum proletariat," that dangerous class, that [illegible] thrown off by the lowest layers of [illegible] Society? (The Masses.) These [illegible] alone surely prove that some [illegible] estimation of the worth of man [illegible] social [illegible]

THE MINISTRY AND WINE

By Rose Elizabeth Smith

[illegible] was misery and sins that work and die
[illegible] wages and hunger and cold,
[illegible] who may revel in luxury,
[illegible] be tapped in a silver fold!
[illegible] misery and sins in their hovels bide
[illegible] sure in a palace of riches rare.

[illegible] the street of their brow the depart,
[illegible] the forest [illegible] their fame;
[illegible] has hushed [illegible] human,
[illegible] with lofty halls.
[illegible] sees crime, crime and heaven and hearts,
[illegible] and pain, [illegible]

[illegible] and dirt and [illegible]

God and the [illegible] attitude to the Christian by the life and words and death of Jesus Christ, compels him to live and fight and die for the right of every man, woman and child to the fulness of life.

(c) It was inevitable that his environment should have made Marx confuse religion with the Church, and identify the Church with the State Ecclesiastical establishment, which existed in the Europe of his day. It is ignorance or wilful blindness which makes any Socialist today take the view of his master. Wisely does Robert Hunter compare the early Church with the later "International." "It preached a Gospel which in its essence meant liberty, equality and fraternity." It is true that he quotes Lecky as follows: "Christianity was not merely a moral influence. It was also an institution definitely, elaborately and skilfully organized" (Socialists at Work, pp. 294-295), but in spite of corruption, that institution has never been altogether faithless to the principles of its organizers—"If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." (I St. John 4:20.) Today the Church is certainly on the way back to her real first principles. The Manifesto is superficial and not profound, when, using, the word "Socialist" of course in the old visionary, Utopian sense, it says, "Nothing is easier than to give Christian asceticism a Socialist tinge. Has not Christianity declaimed against private property, against marriage, against the State? Has it not preached in the place of these charity and poverty, celibacy and mortification of the flesh, monastic life and mother Church? Christian Socialism is but the Holy Water with which the priest consecrates the heart-burnings of the aristocrat."

Christian truth and Christian love were not altogether dead even in the darkest ages. Dr. Nash, in his most suggestive book, "The Genesis of the Social Conscience," shows that it was the monastic system which pushed human value to the downmost man, and "Mother Church" by her charity has always testified to the worth of the most degraded. In America today the Socialist cannot afford to ignore the Christian Church. Sometimes his opposition to Christianity takes an absurdly inconsistent form, as the following experience of the writer proves: About three years ago while in New York, I went to Wilshires to try to buy copies of "The Manifesto" and of Vandervelde's "Collectivism." I wanted to give them to a friend who was willing to study the subject. The clerk said they had the books I wanted and that he thought they were somewhere behind a pile of volumes on two prominent shelves. With some labor, he removed the front layer and finally found what I wanted. I was curious to know just what these books were, so much more important in the judgment of the Wilshire Book Company than "The Communist Manifesto" and the Belgian Socialist's clear and logical statement. They proved to be Ingersoll's "Speeches" and Paine's "Age of Reason"! No doubt among Ingersoll's orations was his eloquent speech, nominating for the Presidency James G. Blaine, the plumed Knight of Protection, which, I submit, is hardly good Socialism; and as for Thomas Paine—he was a perfect type of the 18th century idealist whom Marx scorned and he approached the subject of Christianity with about the same degree of sympathy and knowledge as Theodore Roosevelt approached the subject of Socialism. It is conceited bigotry for the Socialist to fail to take from the Christian Church the interpretation and the purification, yes, and the organization of the religion which he really has, in the power of which alone he struggles and hopes. Why should Socialists and especially workingmen, who are Socialists, and who believe so strongly in organization, be religious "scabs"?

It is for these reasons among many that we assert that the Socialist, who wishes to utilize all possible power to keep his ideals true and further their realization, must not neglect the personal and social value of the Christian religion, and we believe that we have shown that that faith is not in conflict with the So-

[illegible]

This brings us to the position of the party of the second part; that is, the Christian who repudiates Socialism as utterly inconsistent with his most holy religion. Socialists have always assumed an attitude of complete indifference to this class. They argue that their movement is a labor movement, that the Church is quite outside the labor movement, and that therefore they do not care what the Church member thinks. It is therefore especially important that church men who believe that Socialism is true and therefore should be accepted by all truth seekers, should be at special pains, when they can get a kindly hearing, not only to defend Socialism from the false charges which ignorance heaps upon it, but also to try to present it as fairly and attractively as possible.

In our defense of Socialism, we may therefore confine ourselves to (1) the "Materialistic Conception of History" and (2) the "Class Struggle."

(a) In commenting upon the decision of the Vestry of the Church of the Ascension to terminate their connection with Mr. Irvine, the Socialist, the New York Times declared: "The association of Socialism and religion is not even a plausible form of insanity. The two things are so incompatible that the attempt to make them co-operate is a thing against the order of nature. Socialism is the foe of the Church. Anybody who has not found that out has missed a fundamental truth." (Quoted in Current Literature, August, 1910.) This writer does not give his reasons but there can be no doubt that, agreeing with Mr. Roosevelt, he is sure that Socialism is anti-Christian, because it is materialistic and atheistic.

In replying to this charge, the attention not only of Christians who consider Socialism un-Christian but also of Socialists who agree with them is earnestly called to the following quotation from Frederick Engels, who knew what Marxian Socialism was if anyone did. The italics are his. "The perception of the fundamental contradiction in German idealism led necessarily back to materialism, but when home, not to the simple metaphysical, exclusively mechanical materialism of the eighteenth century. Old materialism looked upon all previous history as a crude heap of irrationality and violence! Modern materialism sees in it the process of evolution of humanity, and aims at discovering the laws thereof." (Socialism, Utopian and Scientific, pp. 38 and 39.)

Such testimony to the real thought behind the phrase "Materialistic Idea of History" certainly justifies John Spargo in linking together the names of Marx and Darwin. There was a time when panic stricken Christian apologists denounced evolution as godless and materialistic. That time has passed. John Fiske, Henry Drummond, A. B. Bruce and now all thoughtful defenders of the Christian faith write their apologetics in the light of evolution. The conception of God working by law and through law is far nobler than the old "Carpenter Deity" idea and development, instead of degrading man as was at first asserted, ennobles him. "Thoughtful men," said Prof. Huxley, "once escaped from the blinding influence of traditional prejudice, will find in the lowly stock whence man has sprung the best evidence of the splendor of his capacities and will discover in his long progress through the past a reasonable ground of faith in his attainment to a nobler future. As the Alps of one substance with the dullest clay, but raised by inward forces to that place of proud but seemingly inaccessible glory." (Life of Huxley, Vol. I, p. 208.)

Just as certainly as the Church gained a flood of light upon the character of God and the nature of man when she accepted the evolutionary theory of Charles Darwin, so surely will she receive new guidance in her task of saving the bodies and souls of men, when she takes the trouble to understand and then accepts Karl Marx's "Materialistic Conception of History." Even as evolution, by showing men how God created the world and how He sustains it, enabled them to co-operate with Him and made modern science and all its inventions possible, so will the "Materialistic [illegible]

[illegible] ed [illegible]

[illegible] importance of [illegible] while individualism [illegible] has learned this lesson. The [illegible] exhort the city fathers to attempt to [illegible] the physical resisting power of every [illegible] woman and child in the town so that [illegible] will be invincible to the infection of [illegible] fever, but he insists on pure water. [illegible] ucator knows this truth. He does not [illegible] efforts to the attempt to inspire each [illegible] with high ideals and inherent spiritual [illegible] so that he can resist successfully all [illegible] tation of the world, the flesh and the [illegible] but as of fundamental importance, he [illegible] quires for his pupil a helpful physical [illegible] moral environment. If the Church is to [illegible] the coming of the Kingdom of her [illegible] she must learn the same lesson. Sure[illegible] is accomplished by preaching humility, self-sacrifice to society women, so long as [illegible] whole artificial social life they share [illegible] the same. What progress is to be [illegible] from expounding the Gospel of Him who [illegible] clared that it is more blessed to give [illegible] to receive, to congregations of business [illegible] who are compelled by the competitive [illegible] to measure success altogether by the [illegible] they can get. What possible use is there [illegible] telling the wage slave of today that virtue, [illegible] industry and temperance will surely bring [illegible] financial reward, when he knows, if he [illegible] at all, that his wages are determined by [illegible] supply and demand of laborers, and have, [illegible] cept in rare cases, no relation to the value [illegible] creates or the spirit in which he does his [illegible] The industrial problem will not be solved [illegible] urging employers to be kind to their workers. [illegible] If they are superintendents employed by [illegible] they hold their jobs only because they [illegible] make industry pay profits, interest, rent and [illegible] surance, and to this end low wages are [illegible] solutely necessary. If they are [illegible] producers, still permitted to exist by [illegible] porations, who wish to avoid prosecution [illegible] anti-monopoly laws, they know that [illegible] wages mean bankruptcy.

The Class Struggle

(b) This brings us to a discussion of the [illegible] meaning of "The Class Struggle." This [illegible] causes quite as much perplexity to [illegible] people as the phrase we have just considered, [illegible] as the following quotation from the "Christian," the ablest of the English religious [illegible] in a review of "The Parson on Socialism" [illegible] other recent Christian Socialist literature, shows: "The science in Collective Society is just the theory of the class-war. If [illegible] writers do not know it, then the sooner they [illegible] make a serious study of the subject the better. [illegible] Or are we to understand that class-war is [illegible] enjoined by Christianity? They do not say [illegible] that; they are silent on the subject, which is [illegible] distinctly disingenuous. The class-war is [illegible] only an essential part of the declared [illegible] of all the Socialist parties except the Independent Labor Party; it is very [illegible] preached by them and it is taught to children [illegible] in their Sunday Schools. Does "The Parson on Socialism" consider this fulfilling the Gospel? He may say that the class war is not a necessary part of Socialism; but we must take things as they are, and it forms so prominent a part of actual Socialism that anyone who advocates the latter and does not expressly repudiate the class-war tacitly [illegible] it."

There is not the slightest doubt that [illegible] ism preaches the class struggle. The "Manifesto" states the fact with brutal [illegible] "The Communists (Socialists) disdain [illegible] ceal their views and aims. They [illegible] clare that their ends can be attained only [illegible] the forcible overthrow of all existing [illegible] conditions. Let the ruling class tremble at a communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win. Workingmen of all [illegible] unite!" Clearly it is important to [illegible] "Do these classes actually exist? And [illegible] that question is of [illegible]

...

...

...

Socialism and the Message of Christ

By Rev. Edward M. Duff, Buffalo, N. Y.

In one sense there is no Socialism in Christ's message; and that is in the Mechanical sense. The Mechanism of Socialism is not there. I mean by that the ways and means, industrial and political, by which modern Socialism proposes to put its basic principles into effect.

But the basic principles are there. The Kingdom-message is saturated with them.

So we shall have to remind our incredulous friends in advance that the first disciples—those who walked with Jesus—found it out right away. Just as soon as they could get together in a Fellowship they proceeded to out-socialize Socialism. We shall have to promise also to fortify our assertion with some criticism that wears the magic label "made in Germany."

What are the basic principles of Socialism with which the Kingdom-message is saturated? These four:

(1) **The Brotherhood of Man.**
(2) **Economic Determinism.**
(3) **The Class-Struggle.**
(4) **Surplus-Value.**

Will veteran Socialist readers forbear while I briefly outline these principles for the benefit of such readers as may not yet be Socialists?

I. **The Brotherhood of Man is a pre-supposition fundamental to the Industrial and Political Democracy contemplated by the modern Socialist program.** Its Socialist symbol is "The Blood-Red Banner," reminding us that "God hath made of one blood all nations of men." Socialists assume good will among men. They assume that men would like to be brotherly if they only could. But brotherly living is blocked by—

II. **Economic Determinism.** This means that good will among men for the fraternal ideal is thwarted just now; and must continue to be thwarted until that ideal can receive industrial or economic incarnation.

The situation is this: Our industrial life—the means by which we get our living—inexorably moulds, stamps, governs, determines all the rest of our life. But the industrial part of our life is anti-fraternal. It is fratricidal. The rules of business, the methods of industry, the so-called "laws" of supposedly "sound" economics are dead against fraternal ideals. Men will starve, sweat, poison and shoot down one another for the sake of profits. They will fill our factories with children and our red light districts with white slaves for the sake of gain. Fraternal ideals as yet lack adequate social organs through which to function. Economic evolution has indeed made them ready for us. But as yet we have not made use of them.

Pending our use of them, i. e., pending Socialism—Human Brotherhood must remain floating in thin air as a desirable ideal eulogized by preachers, ceremonialized by church liturgies and lodge rituals, played at by Christmas dinners for the poor and by doles of charity. When we get down to hard pan—i. e., down to business—dollars talk, and Human Brotherhood has not a word to say.

But there is now at work resident within our industrial life a force which is evolving the very organs through which fraternal ideals can function. I refer to that force by whose working the principle of competition and individualism in business is giving way before that of co-operation and Socialism. Competition is being displaced by trustification. Before long trustification will become so complete that it will pass over into trustification of, by and for the people collectively:

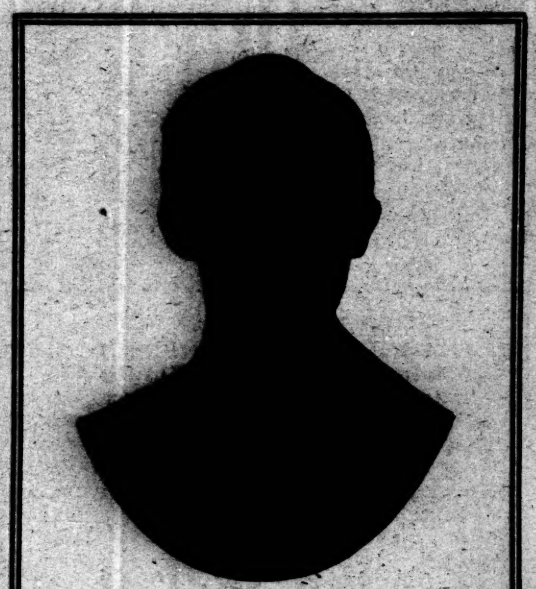
But this will be Socialism.

Then fraternal ideals in a friendly industrial environment will become practical.

III. **The Class-Struggle is as old as civilization.** Throughout human history there have been two classes: Exploiters and exploited; reapers and sowers; masters and slaves; barons and serfs; those who get what they don't produce, and those who produce what they don't get. Ever since hand-tools become displaced by the gigantic tools which we call machines the two classes have been comprised of

(a) The men who own the machines, but don't work them—the capitalist class—and

(b) The men who work the machines, but don't own them—the working class—which includes workers in brain as well as workers in brawn.



Rev. Edward M. Duff

The jobs, the means of life upon which the real production workers depend—the people who feed us and clothe us and house us and transport us—are owned by non-workers—those whose work represents neither productive nor social service. They just own stocks, bonds and other negotiable paper whose management they leave largely to clever hirelings expert in manipulation and the coining of "made" dollars. These men are our capitalists, backed up by legal and market-juggling parasites.

In owning the workers' jobs they virtually own the workers.

Would you or would you not say that your interests were identical with those of the man or the men who owned you? That would depend upon how much of a man you are. Was chattel-slavery for the interests of the slaves? It was plainly for the interests of their masters. Before the civil war we used to think that the interests of masters and slaves were identical; that to think otherwise was treason to the constitution, to established order, to religion itself. Those who own you today through your job want you to believe that the interests of capital and labor are identical. They want you and your class to keep quiet, to avoid all class-consciousness and class-solidarity, while they continue to extract from you the graft of—

IV. **Surplus-Value—which represents the portion of your total labor-product which you are expected to hand over loyally and obediently to the fellows who stood by while you created it.** Just hand over four-fifths of your product to them and look cheerful. Then apply for membership in their Civic Federation and enroll your lad among their Boy Scouts.

The case is this: U. S. Government statistics tell us that the average skilled workman produces annually $2,471 worth of output, and retains in wages an average of $437. He stands and delivers $2,034 of his product—about 83 per cent. The only reason why he is not compelled to disgorge all is some respect for the goose that lays the golden egg. So the goose (perhaps that's you) is handed back about one-fifth of his product. Then the whole flock of geese is divided up against itself as Republicans and Democrats.

The $2,034 which labor hands over—four-fifths of its product—is passed along through a string of middlemen, each of whom takes his

Is it any wonder that once in a while [illegible] is a panic? The working class has produced so much that out of the little it has received it is unable to buy back enough to keep the productive machinery moving. This is [illegible] called "overproduction." In reality it is forced underconsumption. So much produced that starvation ensues!

What a tragic comedy capitalism is! A combination of solemn buffoonery and [illegible] fratricidal, child-slaughtering, lust-[illegible] bestial injustice.

In the face of all this economic wickedness and unrighteous exploitation what Socialism says is this:

Seeing that men are brothers who would like to become brotherly, if they only could; seeing that the business of production and distribution through concentration of ownership goes along (between panics) automatically and irrespectively of who gets the profits, therefore let what is used in common become owned in common, while what is used privately may time to be owned privately; and let the worker in the collectively owned tools receive the full product of his toil (less cost), neither more nor less; that, or its social equivalent.

These are the basic principles of Socialism, and with them the Message of the Kingdom is saturated.

The Social Message of Jesus

That Jesus has a distinctive social message is now so universally admitted that no argument on this point will be necessary. The Social Message has been well summed up by Professor Shailer Matthews in these words: "By the Kingdom of God Jesus meant an [illegible] (though progressively approximated) social order in which the relation of man to God is that of sons, and therefore to each other that of brothers."[1]

But we are warned that it is one thing to talk about the Social Message of Christ and an altogether different matter to talk about a Socialist Message.

Are Christian Socialists all alone in discovering a Socialist Message? Is their position critically unsound? Are their critical methods more emotional than historical? By all means let us fight shy of hysterical criticism.

With reference to modern criticism of the New Testament a point to be remembered is that sociological criticism has been very scanty. Our modern critics have been so absorbed in theological interests—in proving or disproving the Supernatural—that sociological interests have received very little attention. There is one well-known modern critic, however, who has not passed over the sociology of the gospels; and that is Oscar Holtzmann. The sociological conclusion reached by Holtzmann with reference to New Testament writers is that Luke and James are rank Socialists. They followed the Palestinian traditions which were radical and revolutionary. Mark and the compiler of our "Matthew" were more conservative. Their sociological influences were Gentile. They toned down the revolutionary coloring given to the teachings of Jesus by James. Paul likewise was conservative, and, while he quotes no sayings of Jesus from the Gospels, yet his sociological conservatism must be taken as an interpretation of Jesus' Social Message. You see it is not critically disreputable to discuss a Socialist Message delivered by Christ! Criticism "made in Germany" [illegible] it!

As between Mark and Luke, if there was any toning, it must have been done by Luke, for Mark's gospel was written first. It is the oldest of the three synoptical gospels. Did Luke tone up Mark—coloring him red, so to speak? Where the two report the same economic incidents and sayings, e. g. the incident of the Rich Young Ruler and the saying about the rich man, the Kingdom of Heaven, the camel and the needle's eye, I find Mark just as "red" as Luke; and our Matthew not a shade less "red" than either.

In their respective reports of Christ's attitude toward Mammon our Matthew is just as

1. Social Teachings of Jesus, p. 44.

...equally revolutionary.

...'s red banner is not redder than those ...other two; it is only bigger. It contains ...ble of the Rich Man and Lazarus—a ...revolutionary parable—which the others ...ssed. Besides this, Luke in his supple... the Book of Acts, reports the radical ...ialist stand taken by the Pentecostal ... of Jerusalem. So Luke's red banner ...than the equally red banners of Mark ... Matthew.

...know about St. Paul?

...transferred the arena of the Kingdom's ...mation from earth to Heaven. In con... with the other apostles he believed that no ...mation would come quickly. But ... they looked for a restored earth,[3] he ...ed for a deliverance of the elect from this ...evil world into the celestial spheres. ... Paul and the older apostles believed in ...ther death; but they differed in emphasis. ...had his eye upon the Kingdom of God ... Heaven. The older apostles looked eagerly ... the Kingdom of God on earth. Echoing in ...ears was the Kingdom Prayer, "Thy will ... done on earth," and the Beatitudes: "Blessed ... the meek; for they shall inherit the earth;"

Now which representation is more likely true ... the historical Social Message of Jesus, the ...revolutionary reports of the three syn...optical gospels, or the drab-hued other-worldly ...construction of the ascetic Paul? Let us re...member that where Paul was writing inter...pretations, the synoptists were writing history.

As sociologists let us join in the watchword, "Back to Christ," and then with the Common People's Comrade move forward.

"His Blood-red Banner streams afar;
Who follows in His train?"

...need is there to dwell upon Human ...hood as a fundamental principle in ...'s Kingdom-teachings; for that is uni...versally admitted.

Where do we find His recognition of Economic Determinism?

Strange but true, we find it strikingly manifested in His Silence. I mean in His singular and even startling silence with reference to the gigantic twin-evils which the inhumanity of man at that time was inflicting upon man. I refer to political autocracy and chattel-slavery.

At that time the Roman military autocracy, "strong as iron" that "breaketh in pieces and subdueth all things,"[3] ruled the nations of the Mediterranean Basin. Chattel-slavery was fundamental to the law of the empire. It fulfilled the economic function now subserved by our machinery of production. Yet not a direct word do we hear from the Master about either of these twin curses.

Yet we know that both autocracy and slavery are subversive of the Kingdom's fundamental principle—Human Brotherhood. Here, then, is silence plainly to be accounted for.

It is explained adequately by Christ's diagnosis of them as symptomatic effects of a deep seated social disease. Instead of attacking the effects He attacks the disease at its roots. What He attacks is Mammon-service—the fundamental economic disease.

"Ye cannot serve God and Mammon. * * * Therefore * * * be not anxious what ye shall eat, or what ye shall drink, put on * * * For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have NEED of all these things."[4]

The imperial Gentile world seeks these things for the greed of profit. Normally they are human needs—social needs—recognized as such by the Father who has stored His world with His fullness. In a normal social order there would be no anxiety for them. Seek first the Kingdom, a social order in which men recognize God as their Father and one another as brothers, and all these needs will be supplied.

Why should a wise social physician attack symptoms like political autocracy and chattel-slavery when the fundamental disease, the economic disease, is the prolific mother of these two curses among many others that afflict the social body; "a root," as St. Paul says, "of all kinds of evil."[5] In one word, these are kinds of evil which have their root in Economic Determinism. Political autocracy was the right arm and chattel slavery the left of a Mammonized economic order as wide as the empire. Christ as a Revolutionary Radical struck at the roots when He struck at Mammon.

And how deeply did His axe hew to the root of the tree in that awful and incisive sentence, "It is hard for a rich man to enter into the Kingdom of Heaven. It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God."[6] Wherein lay the difficulty? "The Mammon of Injustice" was the trouble. The riches stand for exploitation. Exclusion from the Kingdom is economically determined.

Christ spent as much time healing the bodies of men as He spent in preaching the Gospel of the Kingdom. The one thing needful to the body which He could give who had not where to lay His head was the gift of bodily wholeness when it was sought and asked for. His dealing with the ten lepers[7] is typical. Their first need was bodily wholeness. Their highest need was spiritual uplift. He ministered first to their immediate need—their therapeutic economic need. Then He sought to arouse their religious needs. He told them to go show themselves to the priests as Moses had commanded for a testimony. What if nine-tenths of them did fail to make any immediate spiritual response? The Master knew what He was doing "who did all things well." In like manner He dealt with the man blind from his birth whom He bade go wash in the Pool of Siloam.[8] The disciples were anxious to have the man's sins investigated first—and the sins of his parents. But Jesus went straight at the man's therapeutic economic need. After that He found that the man was receptive of the Kingdom Message. And this incident it was which called forth the discourse with its gracious word, "I came that they—the Shepherd's flock—may have life and may have abundance of it."[9]

But why multiply examples? The words and deeds of the Christ are saturated with His recognition of Economic Determinism. Go through the gospels and study it out for yourself. Strange indeed would it have been had He not recognized this principle since He Himself was the Word made Flesh.

And the Class-Struggle?

The very breezes that swept over Galilee moaned with the sighs and the gasps of the class-struggle. The Galilean common people, the peasant multitude, on whom Jesus had compassion, were a panic-stricken, scattered, shepherdless flock, pressed hard by two sets of devouring exploiters, the imperial tax-gatherers of Rome and their Pharisaic religious guides, who were lovers of money,[11] devourers of widows' houses,[12] and full of extortion and excess,[13] and back of the Pharisees stood the Temple priests, a set of battening, fattening grafters who maintained rake-off arrangements with salesmen installed in the Temple Courts. It was because Jesus sided with the exploited masses against the exploiting classes, laying bare the economic iniquity of the Pharisees, and driving out the Temple salesmen with a whip of small cords—it was because of these red revolutionary radical proceedings that these men compassed His death.

The Christ was put to death for His offensive, revolutionary economic teachings—teachings which touched the exploiting classes in their most sensitive spot—their wallets. He angered the Pharisees by exposing their economic iniquities, their extortion, their mortgage-profits on widows' houses, their Corban graft on aged parents through their distortion of the Fifth Commandment.[14]

---

4. In Matt. 6:24-32.
5. Luke 16:9.
6. 1 Tim. 6:10.
7. Matt. 19:23-24, and parallels.
8. [illegible] 17:11-19.
9. John 9.
10. Cf. 10:10.

...scoffed at him.[10] The ...ings with the terrible ...and Lazarus," the ...."Dives" feasted ...concern for the ...under which men ...his only concern ...leavings of his ...

Pharisaic scoffing became transformed into death-plotting anger in "The Crisis in Galilee" when Christ uttered the discourse whose end and climax was His exposure of their Corban graft just now referred to. The result was He had to flee the country and seek refuge in Syro-Phoenicia. The Pharisees never forgot that exposure. His death became only a question of time.

The only circumstance that delayed His immediate arrest when He visited Jerusalem for the last time was that the authorities—Pharisees and priests—feared the people. The classes feared the solidarity of the masses; a class-solidarity which had begun to form under Jesus' influence. So the class authorities held themselves tremblingly and wrathfully in leash, impotent when Jesus whipped the grafters out of the Temple Court; impotent when the word came to them of His talk concerning the Temple's overthrow with all its goodly offerings. Their chance came when the people found out that Jesus did not propose to lead a military revolution. The people fell away when their hopes of bloody revolution had collapsed. Their threatened solidarity evaporated. They were no longer to be feared. Judas could go ahead and earn his blood-money. The exploiting classes were now safe. The Disturber of special privilege and established order could now safely be done to death.

The class-struggle consciousness of Christ showed itself largely, and perhaps mainly, in striking sayings which bore upon Surplus-Value.

His saying about the Rich Man and the Kingdom of God is a case in point. The difficulty of the rich man in entering the Kingdom was essentially one that turned upon Surplus-Value. It bulked so large with its [illegible] justice that a camel could more easily pass through a needle's eye than he with his unploited gains could get into the Kingdom.

And so the Pharisaic extortions which Christ exposed and denounced were cases of surplus-value; the taking of interest from widows and other helpless folk and the foreclosing of mortgages upon their homes.

There is only one kind of surplus-value which Christ sanctions, yes, promises; and that is spiritual surplus-value, where he that reapeth receiveth wages and gathereth fruit unto life eternal. This is the kind of surplus-value or unearned increment that accrues to those who do the service of the Kingdom, where two talents produce five and five ten. We don't earn it. God gives it. It is a case where we reap manifold more than the full product of our toil. But spiritual surplus-value is the only kind which He does sanction.

We are reminded that there were rich disciples among Jesus' first followers; Matthew, Zaccheus, Joseph of Arimathea, and rich women, too, who ministered to Him of their substance. We are reminded that not all of them sold all they had; not all of them gave so much that they beggared themselves. Those generous, though making four-fold restitution for whatever economic wrongs they might have done before meeting Jesus, yet even so they remained rich and were accepted.

True. But what did these same rich disciples do as soon as the Disciples' Fellowship was formed? In other words, as soon as they would cease to be isolated and scattered individual followers, and could become a collective company or Brotherhood? What did they then with their riches? Let Luke answer:

"And all that believed were together, and had all things common; and they sold [illegible]

---

11. Luke 16:14.
12. Mark 12:40; Luke 20:47.
13. [illegible]
14. [illegible]

[illegible] goods and parted them to all [illegible] as any one had need" * * * and [illegible] of them said that aught of the things which he possessed was his own; but they had all things common" for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto each according as any one had need."[17]

In modern economic language these rich disciples socialized their wealth. That Disciples' Fellowship represented ultra-Socialism. Modern International Socialists would socialize only the means of production and distribution. They would leave those things that are privately used to private ownership. Even farmers would be private owners of as much land as they could farm individually. And then each man would be rewarded according to his deed. But the ultra-Socialism of the Pentecostal disciples was communism. They socialized things that were privately used, and to each was given according, not to his deed, but to his need.

You modern ecclesiastical capitalists assert triumphantly that it proved a failure. You are perfectly right. It did. It was bound to. The economic determinism of the Mammonized environment was dead against it. From the standpoint of scientific economics it was utterly valueless, wild, visionary, impossible. It was just as wild and visionary as all at-

[illegible] Socialism seems [illegible] BEFORE THE AGE OF MACHINERY.

Nothing can be owned in common that is not inherently usable in common. Aside from public highways, practically nothing was inherently usable in common until the big machines of production and distribution were evolved. Prior to their advent Socialism was impossible because there was nothing inherently socializable.

The real significance of the Pentecostal ultra-Socialism is its interpretation of the economic ideal in the teachings of Jesus.

It stands for the discernment by those who walked with Christ of the Socialist Message in His economic teachings. It signifies that those who stood nearest Jesus took His economic sayings at their face-value; made no attempt to tone down the red into that subdued terra cotta with which later commentators became satisfied when once kings, potentates, princes of the church, aristocrats and plutocrats got control over the Kingdom Message: It means that those obliging exegetes who have guessed that the needle's eye must have been a city gate, low and narrow through which a camel not too high and humpy might squeeze, have another guess coming. It means that the grim revolutionary moral of the Dives and Lazarus parable must stand without amendments or "jokers"—viz: "Son, remember

[illegible] Christ's economic ideal is [illegible] torically a Socialist ideal.

The attempt of the first disciples to [illegible] ideal into practice was a mistaken [illegible] pretation but of economics. It was [illegible] by the economic determinism of the [illegible] now in our own times, in the age of [illegible] in the age of concentrated, interlocking [illegible] tries, economic determinism has made [illegible] the industrial incarnation of the [illegible] with which Christ's economic [illegible] urated. What came forth from the [illegible] desirable ideal, but without the [illegible] requisite for its functioning, now [illegible] possesses those organs, and can have [illegible] nomic realization whenever we vote [illegible]

Pending that realization, while the [illegible] mon system still holds sway, we have [illegible] temporary guidance in economic [illegible] precept of Christ.

"Make to yourselves friends by means [illegible] Mammon of injustice, that when it shall [illegible] they may receive you into the everlasting [illegible] nacles."[21]

17. Acts 2:44-45.
18. Ch. 4:32.
19. Ch. 4:34-35.
20. Luke 16:25.
21. Luke 16:9.

The High Cost of Living

By the Rev. Bernard Iddings Bell, Vicar of St. Christopher's Church, Oak Park, Ill.

The high cost of living is a moral and a religious problem. It is related that God does not tempt men above that they are able. Modern civilization is not so particular. It does place on people the necessity of resisting temptations that no man could resist, or at least no man with ordinary human feelings. The Chicago Vice Commission found that economic causes were back of a great deal of prostitution. Economic causes are back of a great deal of other vice. We Christian people must cure the economic evil of low income and large necessary expenditure or else shut up shop. If we do not cure this evil, we shall be making criminals and diseases by the thousands for every one we save. The man who can't see that is one of two things, a knave or an ignorant man. How then, are we to cure this [illegible] of affairs?

The raising of wages will not help it [illegible] It is surprising how much good working [illegible] spirit, how much striking, and starvation, [illegible] ery, and pain, are wasted in an attempt to [illegible] wages. It won't do any good, this [illegible] ing. Who pays the raise? The [illegible] Not a bit of it. The employer raises [illegible] of his goods, quietly, it may be, and [illegible] but surely, until the cost of the increase [illegible] workers' pay is paid by the purchaser [illegible] article that employer "makes." That [illegible] probably, that some other worker, who [illegible] ultimate consumer of the article, pays [illegible] increased wage that the laborer in the [illegible] gets. Then he forces a raise, which is [illegible] an increase in the cost of the product, and [illegible]

PROMINENT PRIEST BECOMES A SOCIALIST

Joins Christian Socialist Fellowship

The Rev. Alfred W. Arundel, D. D., has been the Rector of Trinity Episcopal Church, Pittsburgh, for the last twenty years. From 1885 to 1891 he was Rector of St. Mark's Church, Denver, and was then called to his present position. November 22d of this year will be observed as the date which completes his twenty years of service in Pittsburgh.

As a thinker and a speaker he has always commanded the attention of thoughtful people. During his ministry in Pittsburgh, Dr. Arundel has found his constituency among those who are in touch with the Larger Thought of God and man and who are seeking to find in the principles of Jesus the solution of our social perplexities and the removal of our social wrongs.

He has been urged by some, who regard him as eminently qualified for such work, to take the rostrum and become an itinerant advocate of "The Social Gospel." Dr. Arundel, however, believes in the intellectual freedom of his Church, and that its Ideal is the Democracy of the Kingdom of God. To this end he will continue to exercise his ministry, so long as he is not arraigned or discountenanced as one who "stirs up the people." Many of us are sorry that he has resigned his Rectorship in Pittsburgh, but [illegible] a man with a Message, and wherever he goes he will be heard from. Dr. Arundel is full of physical vigor and has a mental equipment and a power of moral appeal not often surpassed. Last spring his sermons on Civic Righteousness and Social Redemption were delivered to large audiences of eagerly interested listeners. His present Sunday evening sermons, nine in number, the last to be delivered Sunday evening, Nov. 19th, are de-

Rev. Dr. Arundel

voted entirely to "Christian Socialism;" they are clear, simple and convincing, and cover the intellectual and moral forces back of the movement, mistaken and misrepresentations, true and false Socialism, in fact, at their completion they will have been the best exposition of Socialism ever delivered in this vicinity.

Dr. Arundel has been a member of the Christian Socialist Fellowship for the last six months.

Fifteen hundred people [illegible] signed a petition asking Dr. Arundel to withdraw his resignation, and hundreds of others will [illegible] soon as it is presented to them.

Bessie M. Womeley, Sec.
Pittsburgh Christian Socialist Fellowship.

An epoch making religious-social novel by the author of "The Weavers"

THE FOOL IN CHRIST

BY GERHART HAUPTMANN.

$1.50 net; $1.65 postpaid.

"Hauptmann has once more made himself the mouthpiece of the following. He has consciously or unconsciously replied to two questions that have been repeatedly asked in our time in no irreverent manner, by religious and irreligious people: 'What would Christ do were He to come into the world today?' 'What would the world do to a Christ today?'"

—*The Nation, in a review of the original German work.*

"The Weavers," by Hauptmann, $1.50 net; $1.10 postpaid.

A stimulating, thought-provoking new volume in The Art of Life series by the popular Bishop of the Philippine Islands.

THE SIXTH SENSE

BY CHARLES H. BRENT.

50 cents net; 55 cents postpaid.

The title signifies the mystic or super sense, supplementing the physical senses. Upon it depends the efficiency of all other faculties, and its operation upon the subjective series of phenomena. The cultivation of this sense is made simple by practical suggestion, and its dangers when limited to a single [illegible] are disclosed. The author develops his thesis so convincingly that the sixth sense will become an ever-present force to his readers.

Send for complete list of New Fall Books and Catalogues, including Spalding, Zuzuki, Grigsby, Barnstein, Etc.

B. W. HUEBSCH, Publisher, 225 Fifth Ave., New York

[illegible] CHRISTIANITY AND [illegible]

[illegible] SOCIAL GOSPEL

By J. M. Gladstone, D. D.

A book worthy of [illegible] Publishers, [illegible]

Book [illegible]

[illegible] Chapters [illegible]

The Average American Citizen

Editorial

(Reprinted from last issue by request.)

The hearts of thoughtful, sympathetic people are broken by the terrible record of crime and want in America. To think of two million child-slaves; so many sweatshop women; millions of underpaid women forced to choose between shame and want; millions of unemployed men so anxious for work that they will "scab" on their brothers who are striking for better conditions of labor, and ten million men, women and children actually hungry and cold in this land of boundless luxury—all this is enough to bring tears to the eyes of real human beings and place a mighty resolve in their hearts that these things shall cease. If the country were really enlightened, really Christian, these things could not be endured. They would cause an immediate social revolution.

But the people of the nation are so ignorant, so selfish, so un-Christian that they care very little for the unnecessary woes of these suffering ones, and if it were possible for the majority of the people to have ease and plenty without rescuing "the submerged tenth," there would be no hope of saving the lower tenth until a vast work of education and regeneration was accomplished on the prosperous and "respectable" classes.

Let us thank God that it is impossible, owing to the very nature of the competitive system, to save the majority—the average family, without saving the most needy. The poverty and slavery of the majority is forcing them to Socialism which will save all, high and low.

What! Do the majority, does the average citizen need saving from slavery and want?

Yes. "Satan hath blinded their eyes." The dull endurance and patience and actual darkness of the average American citizen would be incredible if it were not clearly manifest upon every side.

"The average American citizen is prosperous!" What utter ignorance and imbecility! A "gang" of section men, sweating on the shadeless railroad in the broiling July sun (until you could smell them fifty feet away) for the munificent "salary" of $1.10 a day—and the price of foodstuffs going up daily, refused to go to a Socialist meeting that night because they "did not believe in dividing up." They were actually afraid they would have to divide up with Rockefeller! Yet their homes were shacks filled with squalor, brutality and hopelessness; their children growing up in ignorance and sin; and "their country" hastening to ruin, because "wealth accumulates and men decay;" the few prosperous, the many cursed with want far more than they have the intelligence to realize.

And it is this stolidly patient, unrealized want and slavery of the masses who prate of "freedom" and a "full dinner pail" that causes deepest anguish to the thoughtful person and almost breeds despair. They hold us all down with them. We can only rise "together."

Distribution of Wealth

The average American citizen is gravely, pomposously, grandiloquently told by the old party political spellbinders that this is the richest nation in the world. (And it is, but the average man does not stop to consider why he does not get his share.) That the average wealth per family in America is about $5,000—which is farther from the truth than Boston from Bombay. To be sure, so many billions of dollars divided among so many millions of families would give each family $5,000; but, alas! the wealth is not so divided. You can not determine the wealth (or poverty, more truthfully) of the average American family by dividing the total wealth of the nation by the total number of families as long as 1 per cent of the people own more than 50 per cent of the wealth, and 65 per cent of the people own less than 5 per cent of the wealth.

It is not the figures, but the politicians' lie.

The most authentic figures showing the distribution of wealth in the U. S. are given by Dr. Spahr, Prof. Brooks and Robt. Hunter. They all substantially agree, as they were taken from the same sources—the U. S. reports, State reports, reports of various charity boards, etc. According to these authorities there are five general grades of wealth represented by the various classes of American people. If there are any who are still so benighted and out of date as to think there are "no classes in America," let them ponder carefully the following:

"The Upper Ten." There are about 125,000 families in America who are really rich; and if, by the utmost cunning and scrambling, they can remain on top, they will continue to live on Easy Street. If not, they must move to Bankrupt Alley. Their wealth ranges from $50,000 to $1,000,000,000, or thereabouts. Rockefeller does not know how much he owns; his wealth increases every day—and averages approximately $216,000. But 125,000 families out of 18,000,000 is "only a drop in the bucket"—barely one family out of 144 families, one rich family out of a population of 720 people—and these congested in the cities leaving the country and the smaller towns barren of men. Maybe that's one reason why the country and smaller towns produce the best men.

"The Well-to-do." The second class, considered financially, numbers about 1,125,000 families with wealth ranging from $5,000 to $50,000 per family and averaging about $10,000 per family. These people are not rich. They have to scheme and struggle "to hold their own" (and get all of other people's money they can). But they have a "most any" start. They can go into business, or buy a farm or live partly off of the interest on their money. They do not have to depend wholly upon their labor for a good living. They live on an average leading to "Easy Street"—or to ruin, according to how their schemes work out. But they have no peace, because men and families rise and fall in competitive business like frogs writhing and struggling in carrion.

And 1,125,000 families out of 18,000,000 is but one in sixteen.

Adding to these the 125,000 who have risen and a few hundred thousand families belonging to "the aristocracy of labor," certain skilled workers, glass-blowers, railroad engineers and other highly skilled workmen who are thoroughly organized, we have less than 2,000,000 families in America that are rich or well-to-do—about one in ten. And these two million families at the top financially do not number 10,000,000 people, for your rich or well-to-do women do not often engage in the "necessary" and "inconvenient" rites of motherhood. These classes are the ones that are guilty of "race suicide"—the very ones that can afford to people the world and provide for children, if they were not so selfish.

The real "Middle Class." The third class numbers upwards of 3,000,000 families with a total population of about 20,000,000 souls, whose "wealth" per family is their income, but all they have beyond debts "by hook and by crook" during lifetime, ranges from $500 to $5,000, averages about $1,500. Barely owning a little village home, not one in a hundred a good home in a large town. These are the great, real "middle class" of America, working their whole lives away that they may own a place to die in, and insurance that their children will not be homeless when they pass away. They are the backbone of all the trades and professions, and the

a house or flat that is fairly comfortable, though greatly limited in many ways; but, we repeat, they toil and worry their whole lives away for a mere living and a place in which to die, while their children are left unprovided for. THIS IS SLAVERY, and the man or woman who does not know it is deluded by a fool's content. Mental dullness alone accounts for the ox-like patience of this class of people with the system that must, from the very nature of the case, "keep their noses ever at the grindstone" to make a living for themselves and loved ones. The opportunities of leisure, travel and broad culture are forever impossible to them and to their children, with rare exceptions. AND WE PROTEST IN THE NAME OF OUR HUMAN RIGHTS AND POSSIBILITIES AGAINST THIS NEEDLESS CONDITION OF ENDLESS TOIL, WRONG AND WANT. Human beings should have a chance to make the most of themselves, to enjoy life, and to give their children a proper start.

The "Under Dogs." The fourth financial class numbers upwards of 6,000,000 families, with a population of about 35,000,000, whose "wealth" per family ranges from nothing up to $500 and averages about $150, barely enough to furnish a poor, little home. And, of course, millions of these families fall far below the average. These people—35,000,000 American "freemen"—live in squalor. They may get enough to eat and to wear, such as it is; but they have no homes worthy of the name, and there is no chance for them ever to learn what a real human life means. They are ground down, trampled under foot in the mad scramble for profit through low wages. Their children are neglected, blighted, growing up in ignorance and vice indescribable. Their pleasures are coarse and degrading. They must work, work, work, and scheme and worry "to keep the wolf from the door." Multitudes of them are promising, but they have no chance. They are born to slavery, poverty, vice and crime. Yet they serve humanity by constant labor. Upon their ill-paid toil vast fortunes are builded and great churches flourish. And they deserve the best that earth can give.

Moreover, on account of their ignorance and want, and their vast numbers, they are the dangerous element in the country. And unless we can awaken and educate them to their rights and ours in God's bountiful world, they will be the hireling soldiers of capitalism to shoot and bayonet to bloody death the hope of social reconstruction. Thank God, the Socialist movement is reaching this class, and large numbers of them are joining their better paid fellow-workmen in the agitation for a social change.

Think of it—between thirty and forty millions of American people in constant poverty. It is as bad in England and other countries. The London Standard declared four years ago that over one-third of the English people were below the deadline of animal comfort and health through poverty.

"The submerged tenth" has already been spoken of—ten millions of our fellow citizens, children of our common Father, brothers and sisters of ours by blood, who can not get enough to eat, or wear, or a comfortable place in which to sleep. Doubtless the sight makes angels weep. And Americans with an ounce of manhood and intelligence combined will swear that such conditions shall end in "the land of the free and the home of the brave," this country which the God of Nature has so richly blest.

The Average American

All this is dreadful enough to drive a sympathetic man frantic—no wonder there are anarchists in the world. But there is more that must be said.

The average American citizen works ten hours or more per day, week after week, month after month, year after year, from rosy, bright-eyed, hopeful boyhood to grizzled, bent, feeble, hopeless old age for a mere animal living. He is a slave, blighted, blinded, brutalized by toil—so dulled that he does not realize his slavery and want and maudles about "freedom" and "prosperity" and keeps on voting the same old ticket to make sure of the same "free" and "prosperous" state. And we have to call the race human! If we are human, may God speedily evolve us into something higher and nobler by any painful processes that may be needful; for the impoverished slave that fancies he is free and rich is dead to reason and below the brute.

The average American citizen has enough to eat, but his food would be scorned by refined people; he has enough to wear for warmth, but he has no dress that would be fit for polite society, speaking in the truest sense. He feeds and dresses as a slave and knows no hope of better things.

The average American citizen lives in a house, or hut, or shanty, or flat so small, incommodious and insanitary that his master would scorn to stable his horse or his odoriferous automobile in it. And the average American citizen does not own the shack in which he lives and rears his children like swine. About 70 per cent of American families live in rented "homes" and move from flat to flat or house to house like wandering barbarians—lacking the fresh air and freedom of uncivilized life. About 30 per cent of the families say they own their homes, but a large proportion of them are paying interest on mortgages to help keep fat some worthless idler, and many of these mortgages are foreclosed, taking both the house and all that has been paid thereon.

The average American citizen makes his wife a slave. Six million men dare not marry on account of poverty, and as many more would not have dared had they known in time the dreadful grind a family forces upon a poor man. But the wife suffers most of all. Her life is a daily drudgery amid squalid surroundings, with crying babies and inconvenient utensils to work with, and often sick from overwork, unhealthful food, or insanitary environment. Small wonder that men and women in larger numbers refuse to marry.

And worst of all, the average American citizen can not give his children a human chance. He may feed and clothe them in a fashion, but he can not give them a proper education or other start in life. The average American boy and girl do not get through the sixth grade of the common school. They have no chance for high school and dare not even dream of college.

The children have to go to work before the right time to help make a living; and if a man or woman has any intelligence, or feeling of justice to their offspring their hearts must break over their inability to give their own children a human chance in life.

My heart burns and bleeds because of the sufferings of the ten millions that are shivering and starving. Their cause alone would make me a devout Socialist. But above all, my soul surges with deep sorrow and strong indignation on account of the condition of the masses of our people, of the average American citizen. In a land of plenty it is insanity for the people to endure their present slavery and want. They are hypnotized by the false suggestions of Mammonism. They are dead to their own needs and possibilities.

What to Do

Thus we see that the masses of American people are poor—as they are in every country however richly endowed by nature; that the average American citizen is a slave in poverty—and an ignoramus, for he need not remain poor. Let him wake up, join his progressive fellow-workmen in the labor union and in the Socialist movement and demand his rights to the full product of his labor and a glorious life on earth. Some day the average American citizen—all citizens of all nations—will be truly rich and cultured and happy and good; because they, the long-suffering toilers, "the meek, shall inherit the earth;" and capitalists shall be no more and all exploitation and injustice shall forever end.

Then the average American citizen will find life unquestionably worth while.

"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

THE C[illegible]

PUBLISHED BY
The Co-Operative Publishing Company
Address, 5443 Drexel Ave., Chicago
Telephone, Midway 2349

Subscription Price - - - - One Dollar Per Year
Six months 50c. Three months 25c.

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay for exchange on all checks, unless you add 10 cents for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

EDITOR
Rev. Edward Ellis Carr
Home Phone Midway 2349

CONTRIBUTING EDITORS
Rev. W. D. P. Bliss - - - - - New York City
Rev. Wm. A. Prosser - - - - - Pittsburgh
Rev. Elliot White - - - - - New York City
Rev. J. Stitt Wilson - - - - - Berkeley, Cal.
Rev. Carl D. Thompson - - - - - Milwaukee
Mr. Harvey P. Moyer - - - - - Chicago
Mr. Geo. H. Strobell - - - - - Chicago
Mr. Oscar F. Donaldson - - - Webster City, Ia.
Rev. Wm. A. Ward - - - - - St. Louis
Rev. Geo. Willis Cooke - - - - - Boston
Rev. Paul H. Castle - - - - Carbondale, Ill.
Mrs. Kathryn Spiers - - - - Richmond, Va.
Mrs. Ella Carr - - - - - Chicago

TO LOYAL COMRADES

Comrades, when you have read this paper carefully you will realize that it is the best possible Socialist propaganda for priests and members of the Protestant Episcopal Church. The Bishop's article is a benediction upon our cause, the arguments of Rev. Duff, Rev. Bell and Rev. Bliss are comprehensive and unanswerable by any Churchman. We must get money to send this special to every priest of the P. E. Church in America. Those who can do so should send it at once. And we want you to see that your comrades help you pay for a bundle to distribute at the door of every P. E. Church in your vicinity.

Owing to the advertising, we are able to give you this sixteen page paper at the same price as the regular eight page form; otherwise we would have had to leave out some of the best articles. Therefore consider the advertising carefully.

This truly great sixteen page paper in bundles at one cent per copy; $4.50 for 500 copies; $8 for 1,000.

SOCIALISTS IN OFFICE

There are now over four hundred Socialists holding public office in America. The Socialists control Milwaukee, Wis.; Berkeley, Cal.; Butte, Mont.; Victor, Col.; Granite City, Ill.; Flint, Mich.; Schenectady, N. Y., and several smaller towns. They have one Congressman, scores of State legislators and hundreds of city and county officials. Nothing can stop the rising tide of Socialism. The Socialist mayors of Berkeley, Butte and Schenectady are ministers.

CHRISTIAN SOCIALIST FELLOWSHIP

Write to Rev. Wm. A. Ward, General Secretary, No. 10 Ohio street, St. Louis, for information about the Christian Socialist Fellowship of America. Every Christian who is a Socialist should belong to it.

MOYER'S
SONGS OF SOCIALISM

The Best Collection of Socialist Songs in the English Language. To read these songs is instructive and inspiring, to sing them is GLORIOUS; 128 pages of thrilling words and music.

Prices: In Beautiful Crimson Cloth, 30c each; in strong paper cover, 20c each. Special terms for quantities.

Send for a Sample Copy. YOU WILL LIKE IT.

Order of the Christian Socialist, 5443 Drexel avenue, Chicago, Ill.

[illegible] Holy Catholic Church

By Rev. W. D. P. Bliss, Editor of the Encyclopedia of Social Reform, New York

[illegible]manists and Romanists alike believe in the Holy Catholic Church. They differ only in their idea of what constitutes that church. Neither Protestant nor honest Romanist will claim that a perfect church has yet been developed on the earth. Most churches which have appeared thus far in the world have been far from being truly Catholic and very much indeed still from being holy. The true Holy Catholic Church still remains an ideal in the world.

What is the Catholic social faith? What is the right relation between the individual and society?

There main answers have been given:

1. The Atomic, the Individualistic, or Protestant theory, that the individual makes society.

2. The converse of this, the Patriarchal, the Imperial, the Roman theory, that society makes the individual.

3. The truly Catholic or Christian Social theory that neither does the individual make society, nor does society make the individual, but that God makes both the individual and society, the individual perfect only in a perfect society.

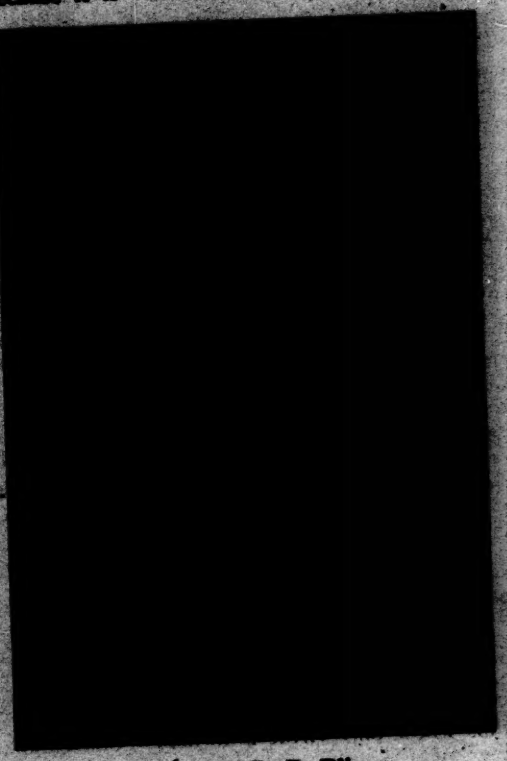
We place them in this order, for convenience of analysis, though this reverses the historical order. The first Christian social theory was one of a Utopian Socialism. This quickly disappeared, however, and the Roman theory was developed. The Protestant theory is much more modern. Yet for this reason we know it best and therefore commence with it. According to it, the individual makes society. "The State," says Hobbes, "is a social contract between individuals." This thought belongs peculiarly to his age; but the conception, in one sense, is as old as the Tower of Babel. "Go to, let us build a city, and a tower whose top may reach to Heaven." That tower, perhaps, also, the resulting confusion of tongues, is the fit symbol of those who would build up a social structure out of human units. Its conception of unity is mechanical, a putting together of separate and distinct atoms. The theory, indeed, has been held at all times. It is found in Greece. Aristotle refers to the Sophist, Lycophron, as having held that law is merely a contract for the mutual respecting of rights. Socrates speaks of the implied contract of the citizens of Athens.

To Roman legalism the conception was still clearer, the doctrine of contract, or quasi contract, being, perhaps, the main characteristic of Roman jurisprudence.

It reappears in the Middle Ages, although the main mediæval conception was different. The nobles of Aragon elected their kings, with the formula: "We, who are as good as you, choose you for our king and lord,—provided that you observe our laws and privileges; if not, not."

The same spirit in mediæval times sought for a Bible precedent in the covenant made in Hebron, between King David and the elders of Israel.

But the conception is, above all, characteristic of Protestant ages. Milton says: "Regal power was nothing but a mutual contract or stipulation between King and people." Locke speaks of the "position" between people and king. Even Hobbes' "absolute sovereignty" is the creation of a compact of the people. Turning to more familiar examples, we have the Covenanters of Scotland, and to Americans the dearer example of the planting of the compact or covenant in the Mayflower." In America, indeed, the theory is wrought into the woof and warp of our national life. Our Federal Constitution, every State constitution, every charter granted to municipality or to corporation, is an example of the same. All powers not enumerated in constitution or in charter are reserved to the people, that is, to individuals. Democrat and Republican contend over strict or broader construction, but both agree that what is not or cannot be read into the Constitution is illegal and unconstitutional. Back of Congress and above Congress is the sovereign people. Back of the State and above the State is the sovereign people. Back of the town meeting and above the town meeting are John Smith and Henry Jones; and Congress may do only what John Smith and Henry Jones have contracted to allow Congress to do. Government can do little because it is "not so nominated in the bond."



Rev. W. D. P. Bliss

Does South Carolina desire a Dispensary System? She is told not that it is unwise, nor unjust, but that it is unconstitutional. Does Illinois wish to limit the working day of miners? Appeal is made to the courts and the law is declared unconstitutional. Does New York State in the year 1910 enact an Employe's Liability Bill, approved alike by fair employers and employes, the law fails because it is unconstitutional. Does Congress, by an overwhelming majority of both houses and of both parties, adopt an Income Tax, rich men appeal to the Supreme Court and by the changed vote of one man it is declared unconstitutional. We can do nothing today which our forefathers did not foresee and put into the constitution over a century ago. There can be amendments, but it takes almost a Civil War to enact one. We are the victims of the past.

The same theory is applied to the Church. Individuals come together and agree upon a statement of religious opinions. They found a "sect." Their place of worship is a "Meeting House." They examine and admit into "the church" those whom they think worthy and who assent to their profession of opinion.

But those who agree can disagree. The day after they have agreed upon their profession, their opinions begin to change. It is right that they should change. Growth implies change; but what is the result? The more progressive, the best, those who grow the fastest, have to break away and formulate some new statement of opinion, which in its turn can only endure, until there be a new separation, a new meeting house, a new sect, a new division. The illustrations of this theory are found on every New England hillside and upon every western prairie. Before these divisions Romanism and materialism make ready advance.

The same theory is applied to marriage. Marriage is a social contract. It is, at least, a Roman *consortio*, a quasi contract. There is equality, but it is atomic. *"Ubi tu Caius, ego Caia."* Husband and wife are not one, but two who agree together. Our Puritan fathers denied the right of a priest to solemnize marriage. Marriage was a civil affair. Even when, in 1692, it was voted in the colony of Massachusetts that the minister might perform the marriage rite, it was not as a clergyman, but as a civil officer

[illegible] theory of marriage and [illegible] which is pressing today in every New England State and in the United States generally?

The same theory is applied still more fatally to social reform. The individual makes society; hence the only way to reform society is to reform the individual. We must make men good, one by one; thus only can society be reached. Hence the one thing needful is to encourage self-reliance, self-development, individual independence. Let every workingman save; let his wife save; if they earn ten dollars, let them save one; if they earn one dollar let them put by ten cents. Let the man put this in a co-operative bank, which he with others has created. Let him save to buy a house. To do this, the man must work, his wife must leave the baby and go out and work; no matter about the baby; babies should be independent; the mother must earn to buy a house; Johnnie must leave school and sell papers on the streets; he must help buy the house. By and by, when the family life is exhausted, when the baby has gone where babies left to themselves must go, when Johnnie has learned all the vice of the streets, when the mother has become a "scrub," and the father a "hand," when all joy of life is gone, then the family can own a house, a square box, in a row of square boxes, each exactly like its neighbor,—such is American independence. Let the man never join a trade union, for that would be to sacrifice his American independence. If he is sick or unfortunate, or out of work, or in any way gets worsted in the battle of life, let him seek charity from the successful; let the successful build model tenements for the unsuccessful; but always let them charge enough rent to pay a fair interest, otherwise it is not business, and you destroy that delicate sense of individual independence.

If the wives of the unsuccessful grow discouraged and become slack before the everlasting problem of how the family can live, cook, eat, sleep, marry, and take in boarders, all in two rooms, let the agents, or better still, the wives and æsthetic daughters of the successful go down and investigate and see if the family is worthy; and if they are worthy, let them give, not money (let them never give money to the poor), but let them pour forth good advice, how to economize, how to save, how to make [illegible] soup, how to make something out of nothing, how to save, save, save, till at last worn out by saving, they can go to a better world in a pine coffin, decently and independently, beholden to nobody, for ever and ever to save their souls for Heaven.

"Organized charity scrimped and iced,
In the name of a cautious, statistical Christ."

Such is the modern scientific effort to develop individuality among the poor.

We do not mean to speak slightingly or disrespectfully of this view. Deep in it lie all the sanctities of Protestant religion, and the [illegible] ities of Protestantism are among the things for which this world is not worthy. Deep in it lie distorted, perhaps, and yet there, lies the truth of the worth and of the responsibility of the individual will. Ill becomes it in many of the children of Protestant forefathers, remembering our father's prayers, our mother's [illegible] to speak ill of their religion. It may be that we cannot walk in their steps; cannot follow Luther or Calvin, or Robinson, or Wesley, as [illegible] these worthies are usually interpreted, yet we grant that we may walk with Him, with whom they sought to walk, and so we have today one Lord, one Faith, one Baptism, so at last we shall all come to one true Catholic Church, and be one *Body* as one Spirit, one God and Father of all, Who is above all, and through all, and in us all.

* * *

We pass to the second view,—the Pa[illegible] the Imperial, the Roman view. According to this the Individual does not make Society, but Society is responsible for the individual.

"I, Charles, by the grace of God, [illegible] Great Britain, France, and Ireland, Defender of the Faith," "I, John [illegible] of God and the favor of [illegible]

of the Province of Massachusetts, and Defender of its Faction." "I, John Smith, by the grace of God, and the appointment of the Governor, Lieutenant of Massachusetts and upholder of the majesty of the law." All power runs from the King and he rules by a right divine.

The same principle works in other ways. The man is the head of the house, the main duty of his wife is to obey and to bring his slippers. Leo XIII., by the grace of God, successor of Peter, infallibly speaks, and the faithful know thereafter what is of faith. Kaiser Wilhelm of Germany grants to his dear children insurance against old age, sickness, or accident. Paternal State Socialists cry, "All we need to do is to turn industry over to the State and have the State care for us, then Heaven shall be realized on earth." And from such a heaven may the dear Lord deliver us.

The principle is the same. Organization is responsible for the individual, and all that man has to do is to consent to be nursed, coddled, and caressed; to be carried to the skies on flowery beds of omnipotent organization.

It is scarcely necessary to dwell upon this view. Its shortcomings we all see; it saps character, weakens the will, enervates manhood, insults womanhood. The State is a great secular Providence, absolving from every care. The Church is a vast fold, where the sheep can enter and lie down. The home is either a galley for a slave or a doll's house for a toy. Man is but the product of environment; all he needs is favorable environment, to be provided by legislation, and the tramp shall become a hero, and the sot, without any effort of his own, be transformed into a gentleman and a saint. It is easy to see the folly, the absurdity, the iniquity of all this. It is not so easy to see the good; yet there is good. We, of today, condemn Paternalism; we talk glibly of Fraternity and of Brotherhood, but was there ever a brotherhood, without first a fatherhood? Does not Brotherhood imply a Father? Has Paternalism played no good part and needful part in the world's history? Over the deep must there not brood the Creative Spirit? Over the child must there not bend the mother's face? Over the toiler must there not be, for a while, at least, the captain of industry? In the Church is there no place for a Reverend Father in God? In our Republic do we not revere him who was the Father of his Country? It is doubtless true that paternalism should take progressive form. The kind and degree of paternalism must depend on the age of the child; but to rashly condemn all paternalism is at once unphilosophic, uncritical and unjust. Surely if we turn to that one social institute, which all men agree to be the purest, the sweetest, the noblest, of all earth's organizations,—the Family, there we find a wise and honorable paternalism. Nations have their childhood, and nations must learn to honor their God-parents if they would live long in the land which the Lord their God giveth them.

Nor is higher illustration wanting. Can the paternal principle be unwise, can it ever disappear from the world's constitution, when it exists eternally in the world's Cause, in Him Who is always Father, as well as always Son? That Son, who when He had accomplished all things, when He had been faithful to the end, when He had learned the last supreme lesson of obedience, even in His last words on the cross, said, "Father, into Thy hands I commend my spirit." No; the trouble with the Paternal, the Patriarchal, the Roman theory, is not that it is paternal, but that it is an *unbalanced* Paternalism.

* * *

But this brings us to the third view. This, as ever in the great trinal rhythm of the world, at once, proceeds from, negates the limitations of, and realizes the truths in, the other views. According to this, neither does the individual make society, nor does organization make the individual; but God makes them both; both principles on earth, co-equally and co-eternally present, even as in His own infinite and triune Godhead. This is the Catholic Faith "neither confounding the Persons nor dividing the Substance." This is the deepest, the most important, the most practical, of those great truths, of which Dante sang, those primal principles, those inmost forms, "which make the universe resemble God." Man does not make the Nation, the Family, the Church, or Society. Man is born into the Na-

Here is our key.

Politically we must conceive the individual neither as above nor below, but in the State. Government, therefore, must not be limited to constitutions handed down from dead John Smiths and Henry Jones. Government, like the earth, belongs in usufruct to the living. England has no written, unchangeable constitution, her government is the slow natural development of her people's unity. England can have reform without revolution.

Neither must the Individual be allowed to become dependent on Government. He must be of the State. Government is but the expression of the unity of the people's will. We want Lincoln's government of the people, for the people and by the people; but the people welded into one.

So with the Family. Marriage is not a contract between individuals. Still less is it the suppression of the individuality of either member. Marriage is the outward and visible sign of an inward and spiritual *fact*, the fact not that the two agree to live together, but the inward and spiritual fact that the two have *become one*.

The cure for marital evil is not more law, but wise love, a deeper conception of marriage as primarily spiritual.

So, too, with the Church. The Church is not the creation of man. She is the creation of God. She is for all men, because she does not belong to any man, or party of men.

"I wear the name of Christ, my God,
Then name me not from man.
For my great country, Catholic,
Hath neither tribe nor clan."

You and I do not make the Church; hence you and I may not change her creed, her laws, her service, to meet our passing fancy. But the Church is not our conqueror and we her victims whose only virtue is to obey. Convention, the unity of all Churchmen, *may* change her manifest life. Over the Church there is no *dead* hand. Rightly conceived, in the laying on of hands is the witness to the descent from that divine Creative Hand, Who is God, the God not of the dead, but of the living. Our life is in the Church, and of the Church, and by the Church. She is ours, not mine, nor yours, but ours and we are hers. High Churchmen magnify her, but they find that the Church is higher than their traditions. Broad Churchmen try to widen her borders, but they discover that the Catholic Faith is broader than their thinking. Low Churchmen would evangelize her services, but they are dumb before her infinite unfathomable Evangel for the Nations. She is high as God is high, wide as the world is wide, low enough to give welcome to the humblest sinner that repenteth.

So lastly with Social Reform. We are neither to ignore the individual, nor to limit reform to the individual. We must not depend on schemes. "Society shall never be made anew by arrangements;" it must find "the law and ground of its order and harmony, the only secret of its existence in God;" so spoke Frederick Denison Maurice, the highest, broadest, profoundest Catholic of us all; hence, for himself, he chose for social reform the name of Christian Socialism, that "ism" of the abolition of all "isms," that expression of the social unity, which demands not the turning of industry over to the State, but demands that we base life, not on a paternal oversight of individuals, nor on a competition between individuals, but on a broad and universal co-operation of individuals each for all and all for each—a co-operative commonwealth.

Man springs from God. Human society, fellowship in unity on earth, springs from Fellowship in Unity in Heaven, the Divine Society of the Father and of the Son and of the Holy Ghost. This is the social teaching of the Catholic Church, full of meaning, full of moment, full of practical instruction.

And, now, with these principles thus broadly laid down, how shall we justify the Catholic or Socialist view? We will appeal to but one argument—a sufficient argument for every churchman—the life and teaching and example of our Lord.

Jesus Christ came to be the Saviour, the Reformer of the world; did His appeal only to the

of our way. It is [illegible] Christ did not depend [illegible] The Jews expected a temporal [illegible] successor to the throne of David, [illegible] refound the Jewish state and make [illegible] possessors of the earth. Jesus Christ [illegible] in humility and throned only upon [illegible] He established, it is true, a Church, [illegible] quickened with His eternal Spirit [illegible] stock, till it flowered into the Christian [illegible] But Jesus Christ did not depend on [illegible] followers to depend solely upon [illegible] They were to develop it, even as it was [illegible] velop them. Still less did Christ depend [illegible] Cæsar. He recognised Cæsar, but He [illegible] appeal to him. Jesus Christ was no [illegible] State Socialist.

But was He then an Individualist? [illegible] often told so. We are told that He [illegible] ing for institutions, that He depended [illegible] on the divine life implanted in individuals [illegible] and trusted that alone to work out all [illegible] social reforms.

But is this the fact? Jesus Christ, the [illegible] versal Man, was, at the Feast of the Purification, made a Jew, a Citizen of one nation. He might witness to the truth of all nations. He was "made under the Law." Why? Why was Christ born to the Jews? "Chiefly because to them were committed the oracles of God." He came to fulfil the Law and the Prophets. He is ever quoting them and talking of them. He is the great Conformist, the Supreme Ritualist, even as He was the great Revolutionist, the Supreme non-Conformist, and even as His followers by obeying His law turned the world upside down. Christ was Circumcised, Baptised, He was a Son of the Law. He kept feast and fast, conformed to every legal requirement. He preached in synagogue and in Temple. He bade the man cured of leprosy go and show himself to the priest, and offer the gift that Moses commanded. He denounced corrupt priest and Pharisee; yet ever in the bitterness of [illegible] never once in the love of bitterness. He never spoke against the Law. He said of the Scribes, "All, therefore, whatsoever they bid you observe, that observe and do, but do not ye after their works, for they say and do not." Christ condemned them, not for doing the works of the Law, but for not doing them.

* * *

Now, this whole relation of Jesus Christ to the Hebrew Law has been almost wholly ignored by Christian Individualists. They have ignored the Old Testament.

And see where it has landed them. Christ said: "Take no thought for the morrow." The apostle says, "Lead hoping for nothing again." Now, the Individualist either has to explain this away, or under Individualism to teach impossibilities and absurdities. Tolstoi and his followers chose the latter. With them to support government was sin; to marry was sin; the Family must disappear; the State was the devil's; for the Church there was no use. Yet Tolstoi's Individualism was at least consistent. Even he, however, in practice did not carry it out. He could not. If the world tried to, it would end. On Individualist lines, business cannot be conducted on the principles of the Sermon on the Mount. Ask any every business man will tell you this. Consequently, most Individualists, thinking it impossible to literally obey Christ's commands, explain them away. They say that Christ preached a glorious ideal, but that it was never meant to live it literally. Here is the beginning of sorrow. Hundreds of thousands of women in America are outside the pale of shame. Why? Because men, led away by their passions, and unethical of a Christian faith that its professors do not follow, have led these women there. Society is honeycombed with immorality, because society is honey-combed with unbelief. The evil springs, not from the head, not from the [illegible] but from the inconsistent lives of Christians. It is not Schopenhaur, but Mammon that is [illegible] ing our young men pagans. Preach a gospel you do not live; raise an ideal and then [illegible] away, and you have done all that in you [illegible] proclaim this world to be the devil's, [illegible] like the service of the Church [illegible]

AUG 1911

[illegible] Law. It was nationalistic. It prescribed the form of holding land and capital; all land was held as belonging to God alone, and to no individual *in fee simple*. Every one, however, who belonged to the theocracy—notice that he must belong to the organization to gain its advantages—was defended in the ownership, but in an inalienable use of land and capital. No Jew could be permanently separated from the land. If he was poor, his land, his tools, his capital, could not be kept from him. The Law by its institutions defended the orphan, the widow, the lifesling (that is, the worker), the stranger, the poor, the oppressed. Now see the result. Under such a system it was perfectly possible and easy and natural to take no thought for the morrow, to lend one's money for nothing again. Jesus Christ spoke to people knowing the Law. Christian individualism cut off Christ's social basis and leaves Christianity floating in the air.

[illegible] you say, If the law makes it easy to be [illegible] what need of the Christ? What need of [illegible] what need of the sacramental life? [illegible] is it. The Hebrew Law did not work; [illegible] own work; it is not the function of law to [illegible] *Man must work the Law*; hence the [illegible] hence conversion, hence the Sacraments, [illegible] the means of grace. Jesus Christ came to [illegible] up to fulfil the Law. What the Law could [illegible] in that it was weak through the flesh, that Christ came to fulfil; only conversion, the [illegible] the spiritual life, must not replace [illegible] but fulfil it. This is the divine unity. [illegible] forgets law; institutionalism forgets [illegible]. A true Socialism fulfils the social [illegible] grace. The Old Testament gives the [illegible] social truth; Jesus Christ gives the [illegible] power. To preach as Tolstoi and [illegible] Communists do, the latter without social [illegible], is to try and run a locomotive without [illegible] track. No wonder that it lands us in the [illegible] and impossibilities and absurdities. Protestantism [illegible] the world into a conspiracy. Jesus [illegible] is the locomotive Power drawing the world [illegible] the social track.

[illegible] notice that though the locomotive is above [illegible] track, the track must be laid down *first* and [illegible] locomotive stand upon it. Hence the Old [illegible] Testament before the New, the majesty of Sinai [illegible] before the Sermon on the Mount, the Law before the Gospel.

[illegible] need to revise the whole Protestant theory [illegible] of salvation. Salvation is life, and life does not [illegible] from environment, but it is modified by it [illegible], very largely. Life must be lived in harmony with environment. We must be saved in [illegible]. We must honor social righteousness, if [illegible] we are to sing the heavenly song of Moses [illegible] the Lamb. Protestantism cannot win; Romanism cannot win. "This is the love of God [illegible] we keep His commandments." His commandments are not grievous. "for whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our [illegible]."

Application

[illegible] can we bring in and apply this social [illegible]? What can we do socially and individually?

[illegible] are duties we owe to ourselves and to [illegible] to ourselves.

"To thine own self be true, and it shall follow [illegible] as night the day, thou canst not then be false [illegible] man."

[illegible] perhaps truer than even Shakespeare's [illegible] it, dimb if thou be true to brother man, it [illegible] must follow as the day the night, thou canst [illegible] be false to thy best self. Here as ever [illegible] is no contradiction in this duality in unity, [illegible] duty to self and to individuals we cannot [illegible] fulfil. The duty to organized Society does [illegible] unnecessary individual duties. It fills [illegible] deficiencies. You try today to be true [illegible] to your wife, and how all but impossible it [illegible] is merely because you cannot be fully [illegible] true to your wife, but you must [illegible] be true to your children, to your employer, to your employees, to your fellow citizens, to your country, to your God. Your duty to organized Society does not [illegible] your duty to your family, but it does [illegible] that your duty to your family shall not [illegible] interfere with your duty to your country. [illegible] Your property is held to put his invention [illegible] the shelf lest it shall interfere with some [illegible] monopoly. Newspapers must tell not the truth, but that which suits their advertisers. Clergymen must preach not a full gospel, but that which will fill the pews. Woman, saddest of all, is often today not a slave, but the slave of slaves. On questions of personal liberty, Mill must be allowed some weight, and Mill declares that "the restraints of Communism would be freedom in comparison with the present condition of the majority of the human race." Not to replace then, but to fulfil personal duties, to be faithful to your own vision, you must be faithful to the vision of social life. So with duties to individuals. It is among the evils of the present that it is all but impossible to truly help. You can give a coat, a dress; you can build a model tenement; but what people want is, not coats and dresses and houses, but opportunity to earn and make their own coats and houses. Can you give opportunity? Even with the wisest help, there are limitations on individual lines. What can be wiser than to help workingmen to own their homes? Yet in Philadelphia, where this has been carried the farthest, wages are lower in most trades than in any other large city of this country, and low because men own or partly own their homes. Having invested money in homes, they are not free to move. They must take what wages they can get; they cannot go where wages may be higher. They cannot strike. Some strikes are unjust, some just. Philadelphia workingmen generally cannot take part in even a just strike. An official on the Pennsylvania Railroad is reported to have said of a strike: "We are not afraid of the Philadelphia end of the road. The men there cannot strike. They own their homes. We have got them."

So, with trying to help an individual family. You teach it how to live, how to economize, how to save; you are teaching it how to compete more closely with some other family, and the result is often to lower the wages, which both families receive. Such are some of the limitations of work on individual lines. We are speaking, not against homes, not against thrift, not against charity; but for justice; not against duties to individuals, but for completing these with duty to Society.

Our first duty to organized Society is undoubtedly our duty to the family. The home is the baby's church; the father is the child's priest; the mother's kiss is the christening of love. Nor in adult life, let us ever think to attempt reformation of the world by deformation of the family. Self-sacrifice is not making sacrifice of wife and children. He Who was the World's Sacrifice, the Lamb of God, even on His cross, thought of and provided for His Virgin Mother. "He that loveth father and mother more than me is not worthy of me." But love of God fulfils and does not pervert love of family. Often and often and often, the truest way to be about our Father's business is to go down to our little Nazareths and be subject to our earthly parents. Study Christ's division of time; thirty years out of thirty-three, given to quiet work and sweet family life, three years given to public ministry. So is the ratio of God's valuation of living to public speech. Let our home life, however, be ruled by the love of God, not by the gossip and opinions of our sisters and our cousins and our aunts.

A second great duty to society is our duty to the Church. Communion may not be Communism, but the Cup in common is symbol of the common life. Only the Bread of Heaven shall ever truly give to the world the bread of earth. Think not to introduce international fraternity by neglect of the world's first great International. To stand outside and throw stones, or to stay inside and call names, is not Church reformation. Let us love the Church, and, out of the infinite complexities of love, let us try and lead the Church aright, remembering that we are, ourselves, the Church, and not mere critics, like poor heathen "drowned for life, in their mouth to wear their bells."

Yes, if the Church would teach the world [illegible] then the world [illegible] be just. Let [illegible] [illegible] [illegible]

unemployed, that the earth belongs to the Lord of all. When *this* divinely intended opportunity to labor is given to all men, one great cause of the present widespread suffering and destitution will be removed.

"These millions of acres belong to Man
And his claim is that he needs,
And his title is sealed by the hands of God,
Our God Who the raven feeds,
And the starving soul of each famished man
At the throne of justice pleads.
Ye may not heed it, ye haughty men
Whose hearts as rocks are cold,
But the time will come when the fist of God
In thunder shall be told,
For the voice of the great I AM hath said
That the land shall not be sold."

Why may we not commence by securing the just assessment of the value of land, unused, but being held for unearned increment. Ninety per cent of the population in New York City live in tenements. We know what this means. Are we crazy, are we mad in America, that we go on sowing to the wind to reap the whirlwind?

But there is something greater, more fundamental even than land, and that is Man. We must have free men to live on free land, and Man today is not free. Men are slaves, slaves of machinery, slaves of toil, slaves of long hours in factory and in shop. Manhood needs leisure. We are told of the right to work; we must add to it the right to leisure. Manhood *requires* leisure. If we are ever to have men and not machines, heads and not hands, souls and not slaves, we must give opportunity to develop head and soul as well as hand and foot. Long hours in the factory mean short hours in the home, short hours in the library, short hours in the Church. Short hours in the factory mean long hours in the home, long hours in the library, long hours in the Church. We shall never prosper in America, Democracy will never bless, till our working men become men, not mere hands, and therefore must we limit the hours of manual toil.

There is another reason. Reduction of the hours of labor will *temporarily* give employment to more men, production remaining the same. But production will not remain the same. When more people are employed, trade is good; buyers are multiplied; demand rises; wants are increased; factories open; production increases; wages rise. Employers who lower wages decrease the market for their goods. Short hours employ more men, increase buyers, help every class;

"Do you work by the piece, or work by the day,
Decreasing the hours increases the pay."

But the main argument is that short hours develop manhood. This is the religious point. The time will come when one of the Church's marching songs, one of the world's processionals, will be,

Eight hours for work, eight hours for play,
Eight hours for sleep, and eight shillings a day.

But we must not forget capital. "The earth is the Lord's and the *fulness* thereof." Capital must obey the law of God. Free men on free land must own capital and tools. This is Socialism, and can only be realized through Socialism, yet it can be helped through trade organization. Let employers organize, let employes organize. Let both organizations meet together. Complete Trades Unionism means the end of strikes. Men strike today because they are unorganized. Was labor wholly organized, labor would rule, the trades unionist and the capitalist would be identified. To this end we must press. Trades Unionism is inseparable from the Eight Hour Movement; it is the necessary preliminary to a wise Socialism.

The Trade Union is the natural unity of men working at one trade, even as the Nation is the natural unity of one people. Side by side with the Nation, with the Church, with the Family, must the Trade Union take its place as a natural, divine, local function, as necessary to Society as the unity of the hand in the unity of the body.

The Trade Union thus conceived, thus developed, will become an integral part of commercial life. Through it employe as well as employer will be considered to have an equity in the business from which he may not be discharged without just cause. So on free land shall free men press towards the reign of Brotherhood on earth. Liberty, Equality, Fraternity; this was the order of the French Revolution; it produced for Liberty, license; for Equality, envy; for Freedom, hate. We must reverse the order; first Brotherhood, then Equality, then Liberty. Liberty must come from Brotherhood; we shall never gain Brotherhood from Liberty: *Via crucis, via lucis.* If any man would be free, let him take up the cross. "He that loseth his life shall find it." "If the Son shall make you free, then are ye free indeed."

Politically

Is there more than one party in America that stands for these ideals? If there is only one—the Socialist party—should we not support it? People say it is a minority party, and that to vote its ticket is to throw away a vote. It is not a minority party in all places. It is a majority party in many cities and towns and approaching a majority in some States. But were it a minority matter, would a vote for it be thrown away?

What compels such little progressive legislation as we do get from the parties in power? Is it not very largely the rising Socialist vote? It is not Mr. Taft nor Mr. Roosevelt who are causing Republican advance legislation, but Eugene V. Debs. The larger the Socialist vote, the more progressive legislation we shall have. Thus even temporarily and immediately a Socialist vote accomplishes good. But for the bringing in of far ideals and a complete co-operative commonwealth, the only truly Catholic conception of Society, there is no other party. Therefore, he who holds the social faith of the Holy Catholic Church must vote the Socialist ticket and support the Socialist Party.

This is the only party which realizes the real issue of the day. It is not a question of trivial reforms, but of vital principles. Christ is coming. "But who may abide the day of His coming, and who shall stand when He appeareth, for He is like a refiner's fire, and like fuller's soap." The great and terrible day of the Lord draweth nigh. Multitudes, multitudes, in the valley of decision. Gog and Magog prepare for the battle. Already we hear the noise of the field of Armageddon. God's kingdom draweth nigh.

"The Day of the Lord is at hand, at hand.
Its storms roll up the sky:
The Nations sleep starving on heaps of gold,
All dreamers toss and sigh:
The night is darkest before the morn,
When the pain is sorest the child is born,
And the Day of the Lord is at hand.

Who would sit down and sigh for a lost age of gold
While the Lord of all ages is here,
True hearts will leap up at the trumpet of God,
And those who can suffer can dare.
Each age of gold was an iron age, too,
And the meekest of saints may find stern work to do
In the Day of the Lord at hand."

THEY MUST

OR GOD IN THE SOCIAL DEMOCRACY

By Rev. Hermann Kutter, Minister of the New Minster, Zurich, Switzerland

The Most BURNING and STIRRING book on Christianity and Socialism. THE VOICE OF A REAL PROPHET. Cloth bound, over 200 pages, price $1.00. Order of the Christian Socialist, 5443 Drexel avenue, Chicago, Ill.

CHRISTIANITY AND THE SOCIAL CRISIS

By Rev. Walter Rauschenbusch, Professor in the Rochester Theological Seminary

The most Noted American book on the subject, beautiful, scholarly, clear, convincing in style and full of meat for strong men.

New edition, clothbound, 60c postpaid. Order of the Christian Socialist, 5443 Drexel avenue, Chicago, Ill.

SONG OF THE NEW REBELLION

By Rose Pastor Stokes

We sing the songs of Truth and Love,
That all the world may hear them.
We sing the songs of Truth and Love,
That men may cease to fear them.
When sound the calls of Love and Truth
'Twere craven not to heed them!
Come, follow, age! Come, follow, youth!
Come, beat a path for Freedom!

Against us Tyrants wield their pow'r
And hope their night to lengthen;
But Dawn will break within an hour!—
Our purposes but strengthen!
Our prison doorway is a gate
Through which the New Day enters—
Each Tyranny but serves to make
New rebels of dissenters.

For Truth is Truth and Man is Man,
And both the day are winning;
Hate's reign may linger yet a span,
But Love's reign is beginning!
Then shall we fear the Tyrant's might
Or heed the fool his scorning?
The fool's and Tyrant's is the night;
To man belongs the morning!

We beat the path and sing the song
That lifts the world to glory—
Sing love of right, sing hate of wrong,
Sing loud the new world story.
Our all to freedom's cause we give—
We men who freedom cherish;
Our life we give that right may live,
Our life that wrong may perish!

WHEN THE KINGDOM COMES

By Rev. John S. Norris

Love for all will make earth heaven,
When the Kingdom comes;
Gladness will to all be giv'n,
When the Kingdom comes;
Then the toilers will find rest,
Chains will fall from all opprest,
Each will live the life that's best,
When the Kingdom comes.

Each will feel a brother's care,
When the Kingdom comes;
In God's bounties all will share,
When the Kingdom comes;
For the right we all shall long,
Naught will crowd us into wrong,
Life will overflow with song,
When the Kingdom comes.

All mankind will be at peace,
When the Kingdom comes;
Greed and vice and crime will cease,
When the Kingdom comes;
Tears will all be wiped away,
Truth will shine with undimmed ray,
Glorious will be the day,
When the Kingdom comes.

Chorus

Drawing nearer is the Kingdom,
Clad in beauty it will soon appear;
See the foregleams of its matchless glory!
Let us raise its standard here.

—From Moyer's Songs of Socialism.

THE GOLDEN RULE REPUBLIC NO UTOPIA

By Rev. Wm. H. Randall

An excellent and comprehensive discussion of Socialism in the Spirit of Christ. Shows how it will work in actual practice and answers a multitude of questions.

Beautifully printed and bound in [illegible] paper covers, 180 pages. Price 25c. A real bargain.

Order of the Christian Socialist, 5443 Drexel avenue, Chicago, Ill.

...on Anti-Trust Plan

The Only Reliable Watch

A Timepiece Without a Peer

...ERE is your opportunity to ... a magnificent watch with ... guaranteed cushion of socialism beneath ... at ... on the easy ... of $1! The genuine Burlington Special. The great anti-trust watch with the ... of socialism on the case. It is ... the ideal watch for Socialists.

Fighting the Trust

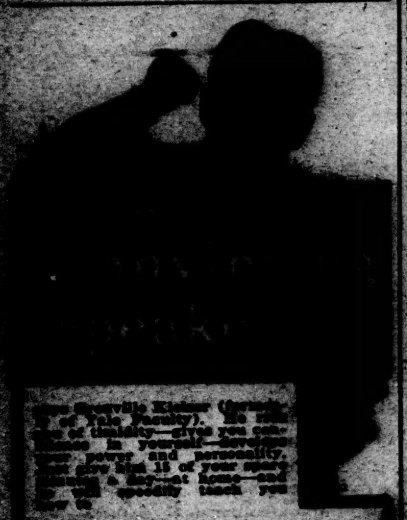
We will not knuckle down to ... systems among dealers or any ... agreement to uphold prices. We have ... the dust out into the open and are ... this watch direct to you at the ... rock-bottom price. Yes, at the very ... price that the wholesale jeweler must pay.

... a month. And you may pay the ... rock-bottom price at ... a month. The easiest kind of ... So small you will never notice them.

FREE BOOK

We want you to know more ... our great anti-trust fight. We ... you to know all about the wonderful ... that no watch company dares ... We want you to know all about ... Burlington Special. Our great ... book will tell you all. And give you ... particulars of our remarkable anti-trust ... Write today for the free book. It is ... and prepaid. No obligation. ... Write today—NOW—INDEED, ... we are making this great ...

... Watch Co., Dept. 2272 ... Ave., Chicago, Ill.



... Reynolds Kistner (Upsala ... of Yale Faculty). "If you ... of thinkers—gives you con... in yourself—develops ... power and personality. ... gives you 15 of your own ... at home and ... quickly teach you how to ...

... to the point; you don't ... any ... by a number; write ... Course, and I'll tell you about ...

... & WARSHAW SCHOOLS. ... Bldg., New York.

THE ESSENCE OF SOCIALISM

... H. Wells, containing interesting ... articles on "The Philosophy ... "The Economics of ... "The Co-Operative Com... "Marx's Forecast." ... 5 copies, 50c.; 20 copies, $1.00.

... AND WHAT NOT.

... on Colorado

—BY—

GEORGE H. STROBELL

... Riverside Park, Revere, N. J.

Carry California for Socialism! What relation does the vote by which the Initiative, Referendum and Recall and the amendment for Women's suffrage were carried, bear to that proposition? Of course the progressives of both old parties are now for the Initiative, Referendum and Recall, and the immense majority for these measures is nothing to assist us in our calculations; but the vote on the suffrage amendment looks good to us, and is perhaps prophetic of a Socialist victory. It ought to arouse every Socialist capable of the least effort to assist in this fight; and it ought to inspire our comrades in California as nothing else could to renewed exertions. In a three cornered partisan battle at the polls we could win with less votes than the woman question got out. And there is yet some time left for work.

* * *

A call has been issued for the third annual convention of the Intercollegiate Socialist Society, which will be held in New York, Dec. 28 and 29. The society now has chapters or organizations in 29 educational institutions, with three alumni chapters in Boston, New York and Washington. The Socialist societies include Yale, Harvard, Columbia, Chicago University and nearly all other large colleges.

* * *

Debs has been having great crowds during the past week on the eastern tour. The newspapers all repeat that the halls are usually filled to overflowing. They are unable to understand how it can be done where an admission fee is charged.

* * *

The editor of the Carter (Okla.) Express, a Democratic paper, referring to the flop of Rev. G. G. Hamilton, the famous Southern Socialist-baiter, to the S. P., says: "We always thought it dangerous to debate with those Socialists, and now we know it. Seventy per cent of the people who study their books and listen to their lecturers will fall overboard and go down with the mighty tide which is now ebbing and flowing throughout the earth. But regardless of this fact, it is necessary that we Democrats study their theory and become well posted on socialism in order that we may be able to withstand them and show the common people who are their best friends. Study the theory and you will be able to combat it." That's good logic. If 70 per cent fall overboard there is hope for the wicked. Come on in; the water is fine!

* * *

Colorado delegates to the A. F. of L. convention in Atlanta have been instructed to follow Sam Gompers' trail and drive him out of the National Civic Federation. It is likely that the Westerners will precipitate a lively debate, as a number of other organizations have taken action in favor or opposed to the N. C. F.

* * *

Prof. Graham Taylor, one of the keenest students of social progress, has just returned from Europe and said, in an interview with a representative of the Chicago Daily Socialist, among other things: "Labor is uniting as never before. It is doing so all over Europe and in the United States. It will produce a great economic revolution. When Tom Mann said, 'Sympathy, we don't want sympathy; we are here to abolish poverty,' he expressed the meaning of the great movement of labor's army which is being felt in the Parliaments of Europe and in its great industrial centers. After a study of the English railroad strike from the inside, I shall watch with the greatest interest the System Federation strike now going on here. The political power of the labor men, many of whom are Socialists, in Parliament, was a great protection to the strikers in England."

* * *

"We are facing a crisis in the United States at this time as serious, or more serious, than the crisis before the civil war. I am not going to prove that in this lecture. It will take me too far afield. But we are in the midst of a revolution. I don't mean that it is ... Revolution."

... at the University of California, ... an anatomy of Darwinism ... addresses at the Public Ownership School at Berkeley.

"There is only one thing that can save the country," said Brooks, "and that is Socialism."

He told the ministers that the time has come when they must take one side or the other.

He stated that the capitalists show very poor judgment in fighting the trade unions, for in so doing they force men to use other means which are more successful in securing what rightfully belongs to them.

The men who comprise the unions are beginning to realize that they can not secure all they want through the union alone and are beginning to look for additional strength.

He showed the great progress Socialism is making in trade unions, which is beginning to result in the ousting of conservative leaders. Brooks said that while he was not personally a Socialist that he would not do anything to hinder their work, but would help

English Hair Grower

American Rights Secured for

New Drug CRYSTOLIS

Grows Hair an Inch Long in 30 Days —Stops Falling Hair, Dandruff and Itching Scalp—Restores Gray and Faded Hair to Natural Color and Brilliancy.

CUT OFF FREE COUPON AND MAIL TO-DAY

Here's good news for the man who vainly tries to plaster a few scanty locks over "that bald spot."

Good news for the woman whose hair is falling, whose locks are too scanty to properly pin up her false hair.

Good news for both men and women who find a brush full of hair in their comb every time they use it, and women growing gray before their time.

Good news for all with itching, burning, scaling, scaly dandruff, with any and all forms of hair and scalp trouble.

The Crystolis Laboratories, 436 11th avenue, Binghamton, N. Y., have secured the exclusive American rights for Crystolis, the famous English hair tonic.

Crystolis is a household word in Europe, where it is acclaimed "the most marvelous scientific discovery for promoting hair growth." It has won gold medals at Paris and Brussels.

Better yet it has won the warmest words of praise from those who have been fortunate enough to test its remarkable qualities.

Crystolis has been tried out in America for over a year now. Hundreds of men and women from every state unhesitatingly hail it as a true hair restorer.

Here is a statement of just a few of those who have tried—who have been convinced—and who will swear to the virtues of this marvelous preparation:

Mr. Kelly of Montana, bald for 30 years, says: "My head is now covered with hair nearly an inch long. friends simply astounded."

Mrs. Evans of Chicago writes: "Those using Crystolis can report new hair an inch long coming in thickly all over my head."

Mr. Mackintosh of St. Louis reports: "One treatment made my hair grow like magic."

Mr. Stone of Chicago declares: "I had my hair eighteen years ago. Have used less than one treatment. My head is now entirely covered with a thick growth of hair of natural color. No more itching, no more falling hair, no more dandruff."

Mr. Boyd of Chicago says: "My bald spot was as shiny as a polished table. It is now all covered with thick new hair. The gray-ness is also disappearing."

Mr. Mercer of Cleveland declares: "Crystolis is the only thing which actually grows hair."

Mrs. Morris of Philadelphia writes after only three weeks' use: "I can now wear my hair in pompadour. It is now a beautiful head of hair."

Lewis Nixon says: "New hair began to grow in ten days after beginning the treatment."

Mrs. Jackson of New York writes: "My hair stopped falling the first week. No more itching scalp and hair coming in fast."

Mr. Arnett of Cleveland reports: "Itching scalp stopped the second day. dandruff gone, no more falling hair."

Mrs. Bent of Rhode Island writes: "Was almost wild for five years with itching scalp. Two or three applications of Crystolis stopped this. Now I have a fine new growth of hair."

You may be acquainted with some of these people. Write them and you can give your full address so that you can prove every statement.

But the best way to prove it yourself, the start of a permanent cure, is to cut out in your own handwriting, and mail to us, free coupon below. Do it to-day. In a few weeks you will be astonished at the results. Thousands of men and women with falling hair, prematurely gray hair, dry hair, brittle hair, straggly hair, scaly hair, itching hair, dandruff, falling hair, or any and all forms of scalp and hair trouble, should try this great new discovery. Don't put it off. Do it now. Cut out coupon and mail to Crystolis Laboratories, 436 11th Avenue, Binghamton, N. Y. Write your name and address plainly.

FREE COUPON

The Crystolis Laboratories, 436 11th Ave., Binghamton, N. Y.

I ... Crystolis ...

... Must Pay ... Itself

... Washer Co. ... Toronto, Ont., Canada.

A Book That Every ... Comp... Should Own

"The ... of a ...

... by hand anywhere at any price. ... of the chapters:

PART I. ... PART II. ...

A Course of Lessons in Drugless Healing

(Naturopathy—Electrology)

FREE!

Not one cent to pay, either now or later—no obligations of any kind or nature. Just your simple request will bring you this valuable and interesting course of 62 lessons by return mail—*without cost.*

This is the *first* time such an offer has ever been made. It may be the only time. We cannot urge you too strongly to accept this remarkable opportunity without a moment's delay.

This offer is *strictly limited.* As soon as a certain number of courses have been mailed, we shall be compelled to withdraw the offer. So don't wait a minute. Send your acceptance right away.

These Free Lessons Teach You

How to Avoid Sickness
How to Treat Others
How to Keep Healthy
How to Keep Vigorous
How to Keep Young
How to Keep Fit
How to Keep Cool
How to Avoid Fatigue

Besides dozens of other important health subjects which every one should know. Written in plain language and pictured so clearly that you cannot fail to understand.

WHY We Are Making This Offer—

We want the public to know the real truth about Drugless Healing. We want you to discover yourself by a practical demonstration what it means to receive new vitality and health at your own call.

We want you to know, from personal experience, how quickly and easily a comparatively few drugless lessons, at home or in class, can be learned with pleasure and profit, within the shortest possible time.

We want to open YOUR eyes to these facts. If you want an interesting profession that is daintily clean and remarkably profitable, if you want to become master of your own health and happiness, just send for the Free Course and see what a wonderful thing it is to offer you.

In every city of the world thousands are every day falling victims of our methods. What about yourself? Are you satisfied? Are you getting all the money you want? If not, send for our Drugless Healing offer now.

Remember! This offer is limited.

We make now the whole course of lessons, don't wait to look it over. Don't delay—send for it today. Get the facts—find out what you can do—what you can earn as a Medicine Therapist. The Free Lesson Course and our free book explaining all, send just the coupon or a postal or letter right away.

American College of Medico-Therapy
Dept. 598
[illegible]

American College of Medico-Therapy
Dept. 598
[illegible]

Name _____
Address _____

If interested or a physician please send me by mail, your free book and the course of 62 lessons in Drugless Healing.

Name _____
Address _____

CENTS SWAMPED with DOLLAR BILLS

New Quick Sales Invention. Men—Women Make $10.00 Daily.

A Methodist minister in Chicago has been arrested on a charge of violating the Mann white slave act. He has charged the socialist movement in the United States and abroad, and says that Minneapolis and Butte are the two best governed cities in the country.

* * *

The Christian Reform denomination, having seventeen churches and 8,000 members, unanimously adopted the report of the committee of fourteen, which demands that all members of the denomination must resign from labor unions. This denomination takes the position that the oath required cannot be taken by a church member, that the burial section of the ritual is not sufficiently religious and that the organizations are not founded on religion. This action by the Christian Reformers affects 700 striking furniture workers in Grand Rapids, 400 men in Chicago, 400 in Paterson, N. J., and about 300 in various other cities. The church organization referred to is inconsequential and its action is only an instance of intoleration.

* * *

Finland Socialists don't seem to be willing to be coerced into slavery by the Russian Czar. At the recent election they polled 784,000 votes, or 38 per cent of the total, and elected 86 members to Parliament, a gain of two. The Socialists stood against Czarism, refusing to compromise on any point, and now its the Czar's next move to crush the liberty of Finland.

* * *

The Landtag elections in Oldenburg, Germany, resulted in a signal victory for the Social Democrats. They have won eight seats in the first ballots and anticipate still further successes in the second ballot.

The Socialists have gained a brilliant victory in the municipal elections in Mulhausen, Alsace. There were eight vacancies to be filled, and the whole eight Social Democratic candidates were elected in the first ballot, their votes ranging from 7,602 to 7,811, while the Center candidates, in co-operation with the Scharfmachers, polled from 3,767 to 4,032 votes each, and the Liberal Democrats from 2,084 to 2,190. The Socialists thus had an average absolute majority of 1,671 votes.

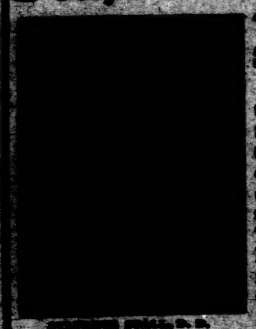
More and more the German Social-Democrats are gaining victories in Catholic districts. The workers are refusing to be divided on religious lines politically and are massing together for the overthrow of social and industrial robbery.

* * *

It is estimated that the increases in wages won in the recent general strike by the transport workers of Great Britain will total over $3,000,000 per year. This estimate does not include the awards that are still to be announced. The gains made are having a stimulating effect on the workers as a whole, and the organization movement is going forward more rapidly than at any time in the history of the country. While the railway strike in Ireland has been lost, it has not discouraged the workers, and it is reported that Tom Mann, Ben Tillett, and other militant men will invade Ireland and rally the

---

Stall's Books



The Self and Sex Series

The books that successfully broke the silence of centuries on questions of sex.

These books have made a new epoch in this and other lands.

Nelson's Perpetual Loose-Leaf Encyclopaedia

And Research Bureau for Special Information

Approved, adopted, and used by U. S. Government Departments and by Universities, Colleges, Libraries, School Boards throughout the country. Following are among the U. S. Departments using:

War Department.	Bureau of Corporations.	Bureau of Chemistry.	Weather Bureau.
Department of Justice.	Library of Congress.	Army Service Schools.	Naval Academy.
Department of Labor.	University of Nebraska.	Civil Service Board.	Naval War College.
Department of State.	University of California.	Naval Observatory.	Naval Observatory.
Cornell University.	University of Michigan.	Harvard University.	Yale University.

Also the King of England, The Emperor of China, The Mikado of Japan, The Premier of Canada, and State Departments throughout the World.

Nelson's Perpetual Loose-Leaf Encyclopaedia contains more than 20,000 subjects—treating over 1,000,000 topics—7,000 illustrations—500 maps.

Each article in Nelson's is clear, concise in treatment, and considers the events of the day in the proportion and relation of the history of the world. For instance, the article on the Death of Edward VII. and the Coronation of George V. of England; Flying Machines and their Future; Panama and Suez Canals; Turkey, Servia and the Balkan States; Japan and Russia; Germany; the Panama Canal; Aviation; Wireless Telegraphy; the Discovery of the North Pole; Conquest of Mount Everest; the Discovery of Radium; Wireless Telephony; Submarine Boats.

EXCHANGE We are constantly receiving inquiries asking us to make an allowance for all or part of the cost of a set of Nelson's. We have therefore prepared a plan by which we can make such an allowance. Write us for particulars. We will be pleased to submit upon request.

Write today for the FREE illustrated pamphlet, containing Sample Pages, Specific Comments on Nelson's, Bureau of Research for Special Information, Systematic Reference Library, and Full Information about Nelson's Loose-Leaf Reference System. Our special introductory prices will only interest all who appreciate a bargain.

THOMAS NELSON & SONS

381-385 Fourth Avenue, NEW YORK

Founded in Edinburgh 1798 — Over 100 Years in Business — Established in New York 1844

Publishers of The American Standard Bible—Endorsed by Universities, Theological Seminaries and Church Authorities Generally

---

Popcorn Crispettes Built This Big Business For Me

This is a picture of my big new factionery store in Springfield, O.

The money I earned, selling Popcorn Crispettes—new, delicious confection—enable me to establish it.

My Popcorn Crispette Machine made me a rich man. Any other man who goes at it as I did can make a lot of money. I am just a common, everyday sort of a fellow. No reason why I should do any better than you.

Write me today. I'll tell you how I built my big business. I'll tell you just how I want about it—how you can do the same.

If you follow instructions you should make more money this fall and winter than you ever dreamed of. Somewhere in your town there is a small storeroom that does a little trade, or even a window—where you can set up your machine and make money. You can start at home if you wish.

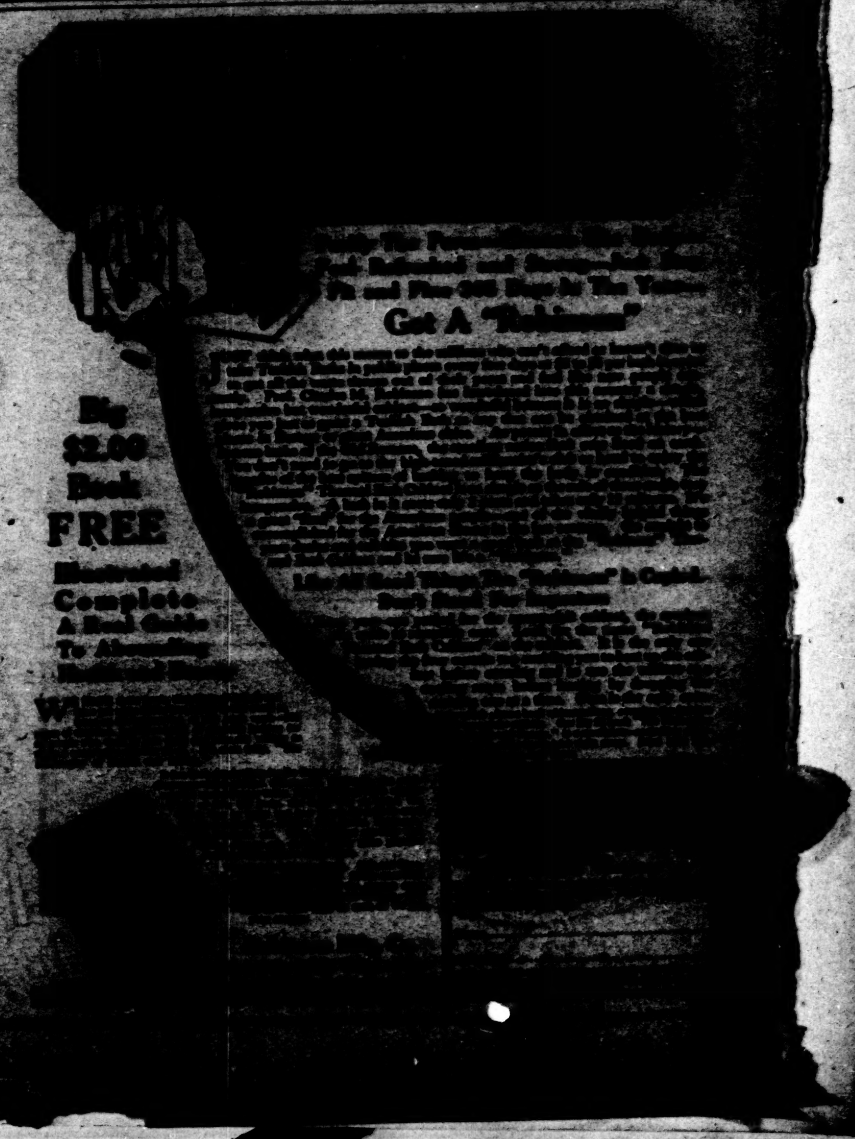
I stand ready to help other men to make good men who have business, begin who are starting or ready for [illegible]

Every Time You Take In a Nickel You Make Almost Four Cents Profit

You'll have a good thing all to yourself. I furnish a special [illegible] without Crispettes. It's different from anything else in your line of [illegible]. Hands that sell buy and buy Popcorn Crispettes [illegible] time. They're an all-the-year [illegible] and tempting. Take with [illegible] and users of them.

In my [illegible] I tell you all about them; about men who have [illegible] with the machine, and the most you can [illegible] my plan, every [illegible] machine.

Machine [illegible] $175 [illegible] or half of it [illegible] of yourself. [illegible] you [illegible] other half [illegible] machine [illegible] Crispettes. [illegible] Crispettes [illegible] Crispettes [illegible] Crispettes

EVERY TEN MEN AMONG
HERE
EVERY READER OF THIS PAPER TO GET FA
OUR EXPENSE

Big
$2.00
Book
FREE
Illustrated
Complete
A Real Gift
To Ambitious
Men
Who
Get A "Robinson"